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College and School News

Principal speaker at **Shaw University** Founder's Day exercises was Attorney Daniel Webster Perkins of Jacksonville, Fla., who addressed the college on its 74th anniversary, November 24. He is a 1902 alumnus.

In his annual report President Robert P. Daniel tells of extensive improvements in the plant, including complete renovation of Estey Hall, improvement of hospitalization facilities for women students, providing a 4-room practice cottage for the Home Economics Department, the establishment of a department of religious promotion and renovation of the executive offices.

For instructional purposes, courses of study at **Knoxville College** have been organized into five divisions: Language and Literature; Education, Philosophy and Religion; Mathematics and Natural Sciences; Social Sciences, and Fine Arts. The college's service-outreach program is named "The Economic Rehabilitation of Negroes Project" and is supervised by Mr. Roy McCullough. The Division of Social Sciences is cooperating with him.

Thomas H. Kerr, Jr., a B.A. and M.A. in piano and theory from the Eastman School of Music, replaces Martha Helen Heinrich as instructor in piano, organ and theory. He was formerly on the staff of the Eastman School and connected with the Rochester (N. Y.) grand opera company.

President John W. Davis of **West Virginia State College** accepted an invitation from Secretary of State Cordell Hull to participate in a conference on Inter-American Relations in the Field of Education, called in Washington, D. C., on November 9–10.

A Junior, Mr. John F. Cuyler, has received an award of $100 from the Alpha Phi Alpha fraternity for excellence in scholarship. He is a native Philadelphian and an honor student.

Over $250,000 worth of instruction material for training Negro youth in aviation is being installed in the shops of West Virginia State College by the Civil Aeronautics Authority and the West Virginia Youth Administration.

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Address the Dean

Cheyney State Teachers College has begun its 102nd year. New to the faculty are Talmadge Hayre (physical sciences) grad. of Viriginia Union and Columbia Universities and Drexel Institute; Jerry Lee Martin (Industrial Arts), grad. of Prairie View State College and Kansas State Teachers College; Miss Mary Juanita Culver (Resident Nurse), grad. of Spelman College and Grady Municipal Training School for Nurses, with experience as teacher of health education, in the Metropolitan Life Insurance Co. health service, and at Sea View Hospital, N. Y. City; Ulysses Garrison Chambre (Music), grad. of Morgan College, Columbia University Teachers' College and Damrosch Inst. of Musical Art, directed the famous Green Pastures Choir and has supervised public school music in many cities.

Atlanta University oldest living alumnus, Dr. R. R. Wright, president of Philadelphia's Citizens and Southern Bank, visited last month the institution from which he graduated 63 years ago.

Enrolled in the university this semester are graduates of 45 colleges and universities in all parts of the U. S. A.

According to President Rufus E. Clement, 1482 students are enrolled in the various schools and colleges of the Atlanta University System. An extension service has been inaugurated at the State College in Fort Valley, Ga., where students may enroll for graduate work in education under supervision of Dr. Horace Mann Bond.

Wilberforce University has published in attractive form the address of President John W. Davis of West Virginia State College entitled "Wilberforce University As a Cause" delivered at its 76th Commencement on June 8, 1939.

New to **Tougaloo College** faculty are Harry L. Hamilton (Chemistry), grad. of Talladega College and the University of Wisconsin; Mrs. Ethel Wiley Stallings (English), grad. of Indiana State Teachers' College and Univ. of Chicago; Miss Ethna Beulah Winston (Dean of Women), grad. of Miner Teachers' College and Howard University, with graduate work at Yale and Columbia Universities and Hartford Seminary Foundation; Mrs. Velma B. Hamilton (Registrar-Social Sciences), grad. of Beloit College and Univ. of Wisconsin; Richard K. Barksdale (English) grad. of Bowdoin College and Syracuse Univ. All have M.A. degrees and the two last have Phi Beta Kappa ranking. Tougaloo is starting its 71st year.

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September 23, 1939
Registration Second Semester
February 5, 1940

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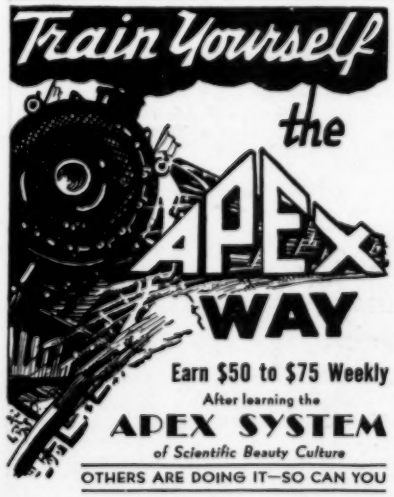

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With the reorganization of **Hampton Institute's** business activities, Robert Ogden Purves has been elected Vice-president and Treasurer and Don A. Davis has been elected Bursar. Both have long been associated with Hampton. William M. Cooper is new Director of the Summer School.

Downington Industrial School has mapped out a program of study and discussion for its faculty.

The **Prairie View State College** Faculty Symposium is performing a valuable function in studying and clarifying the problems confronting the Negro in the United States.

A State Conference on Health was held on October 30th at **Bethune Cookman College** and attended by representatives from Negro colleges, from the State Board of Health and from the federal government.

The late C. C. Carstens, for years head of the Child Welfare League of America, left his valuable library on social work and child welfare to the **Atlanta University School of Social Work.** The books will be placed in the University library where they will be available to all. The Social Work School has 84 students enrolled for professional courses leading toward the degree of master of social work.

The **Howard University** board of trustees has appointed James M. Nabrit, Jr., Secretary of the University to succeed the late Richard Hurst Hill. He had been executive secretary to the President and Associate Professor of Law. He is a graduate of Morehouse College and Northwestern University. He was formerly dean of Arkansas State College and practiced law in Houston, Texas, before coming to Howard, where he organized and taught the first course in civil and political rights given at any American law school.

Miss Susie Elliott has been appointed Dean of Women. She has a B.A. and M.A. in Home Economics and was formerly at Tuskegee Institute. Miss Alida P. Banks who has been acting Dean of Women is now Household Manager in the Women's Dormitories.

The School of Religion has moved to the renovated and modernized Carnegie Building.

P. B. Young, Norfolk *Journal and Guide* publisher, has been elected to the Executive Committee of the Board of Trustees.

The College of Liberal Arts has reorganized its advisory system assigning each student and adviser on his general educational and vocational aims during the school year.

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Storer College will erect a new Domestic Science Hall this year at a cost of $30,000. There are 60 freshmen at Storer this year.

Miss Catherine Wolfe has joined the staff of the French and Music departments.

On November 2, Anthony Memorial Hall caught fire in the north end basement, destroying the stairway and adjacent floors. It will cost $5,000 to make repairs.

In its program of individualizing education for its students, **Bennett College** has added to its staff of councellors, Dr. Alberta B. Turner, who is director of the Bennett College Nursery School. Miss Lydia Jetton, M. A., Univ. of Wisconsin, 1939, has returned to Bennett as director of student activities. Dr. Turner is B.S., M.S. and Ph.D from Ohio State University.

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A Record of the Darker Races

Published by THE CRISIS PUBLISHING COMPANY, INC.

DR. LOUIS T. WRIGHT, *President* WALTER WHITE, *Secretary*

MRS. LILLIAN A. ALEXANDER, *Treasurer*

Volume 46, No. 12 *Whole. No. 348*

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THE CRISIS *was founded in 1910. It is published monthly at 69 Fifth Avenue, New York, N. Y., by Crisis Publishing Company, Inc., and is the official organ of the National Association for the Advancement of Colored People. The subscription price is $1.50 a year or 15c a copy. Foreign subscriptions $1.75. The date of expiration of each subscription is printed on the wrapper. When the subscription is due a blue renewal blank is enclosed. The address of a subscriber may be changed as often as desired, but both the old and new address must be given and two weeks' notice is necessary. Manuscripts and drawings relating to colored people are desired. They must be accompanied by return postage, and while* THE CRISIS *uses every care it assumes no responsibility for their safety in transit. Entered as second class matter November 2, 1910, at the post office at New York, N. Y., under the act of March 3, 1879, and additional second class entry at Albany, N. Y.*

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NEXT MONTH

The first of three articles by J. A. Rogers, the noted historian and lecturer, will appear in the January issue. It is entitled "Britain's Black Background." Mr. Rogers will contribute two other articles in succeeding numbers of THE CRISIS entitled "Negro Explorers Past and Present" and "Suppression of Negro History."

The full text of the important decision of Federal Judge W. Calvin Chesnut, outlawing discriminatory salaries for Negro teachers in Maryland will be printed in the January number.

The January number will contain, also, another article by George Padmore entitled "Democracy Not For Colored Races."

In an early issue, THE CRISIS will print an article by John Harmon on early Texas history dealing with Negro cowboys in Texas. Mr. Harmon's researches uncovered the fact that great numbers of the cowboys of the West were Negroes and that a deliberate campaign has been carried on through the years to make all cowboys lily-white.

OUR CONTRIBUTORS

Marita Bonner Occomy is well-known to readers of Negro publications for the excellent fiction she has written during the past ten years. Her last story for THE CRISIS was entitled "The Whipping". She lives in Chicago.

•

Mercer Cook is a member of the faculty at Atlanta university, teaching French. He has contributed several short articles to THE CRISIS and other publications.

•

Dr. Benjamin E. Mays is dean of the school of religion at Howard university.

•

Michael Carter lives in New York.

•

Mildred G. Freed is a New Yorker whose article is the result of a personal trip to the colony of dispossessed sharecroppers in southeastern Missouri.

•

Notice of Nominations

The Committee on Nominations nominates the following persons for membership on the National Board of Directors of the N.A.A.C.P.:

(For terms expiring December 31, 1942)

Miss Marion Cuthbert, New York
Mr. Hubert T. Delany, New York
Mrs. Grace B. Fenderson, Newark, N. J.
Mr. Lewis S. Gannett, New York
Mr. John Hammond, New York
Dean William H. Hastie, Washington
Dr. N. C. McPherson, Nashville, Tenn.
Mr. Carl Murphy, Baltimore
Hon. Frank Murphy, Washington
Dr. William Allan Neilson, New York
Mr. A. Philip Randolph, New York
Mr. James H. Robinson, New York
Col. Theodore Roosevelt, New York
Mr. Arthur B. Spingarn, New York
Dr. Charles H. Thompson, Washington
Dr. Elizabeth Yates Webb, Washington

The Committee on Nominations recommends to the Board of Directors the election of the following persons as Vice-Presidents:

Representative Caroline O'Day
Dr. Walter Gray Crump
Mrs. Mary McLeod Bethune

These nominations will be voted on at the Annual Business Meeting of the Association to be held Tuesday, January 2, 1940:

Committee on Nominations:

Douglas P. Falconer
Mary White Ovington
Charles E. Toney
Dr. Lee B. Furgerson
Dr. John M. Tinsley
Gloster B. Current
Arthur B. Spingarn

Official Notice of Business Meeting

The Annual Business Meeting of the National Association for the Advancement of Colored People will be held on Tuesday, January 2, 1940, at 2:00 P.M., at the offices of the Association, 69 Fifth Avenue, New York City.

At this meeting will be submitted reports of officers. Nominations for members of the Board of Directors will be voted upon.

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Hongry Fire

By Marita Bonner

Ma couldn't stand to see the fire running through her family and she finally did something about it

GOD—it was good to be lying in the bed at eleven o'clock on Monday morning and hear somebody else on the washboard!

Only thing, Margaret never did wash real clean!

—"I've tried ever since that gal was old enough to work to git her to do things up real finished! Jes' listen to her! Missin' those rubs! Be leavin' the dirt in and everybody'll be laughing at my wash!! First time in my life anybody ever laughed at it, too! Jes listen—!!—Aw Margaret? You Margaret!" Ma yelled aloud and pounded on the bedroom floor so that Margaret, in the kitchen below, could hear.

Heavy footsteps thudded along the lower hall.

That gal even walked fat!

Steaming and puffing, fatter and blacker for the greasy perspiration that glistened on her broad face, Margaret thrust herself into the room.

—"What you say Ma?"

—"You wash them clothes clean, you hear?"

—"Oh, course I will Ma? You jes lay there quiet and I'll tend to everything! I gotta get back down stairs 'cause the baby'll be gettin' at that lye water!"

"You puttin' lye water on them clothes!! Don't put none on Pa's Sunday shirts or none on Vernice's fancy underclothes!"

"Aw corse not, Ma! Jes lay still! You want some of your medicine?"

"No!!"

"Well,—I'll git back down! The baby'll be in the lye water!

Ma listened until she could hear Margaret and the baby. She began talking to herself again:

"Just' cause the doctor said something about 'cardy—something and said to lay quiet they think I'm sick! What I need with that dark green stuff! Twenty drops of that, and take the yellow stuff to sleep! What ever heard tell of a woman what raised six children and worked all her life all day every day needin' somethin' to make her sleep? I'm jes' going to lay here peaceful and let them take things as they find 'em themselves!"

Ma stared around here. Funny how the furniture looked sort of marked up and dirty!

Somebody ought to wash the marble tops on that bureau and table in soap water. Somebody ought to shut the drawers tight and . . . Her feet were on the floor before she remembered.

"I'm jes 'sposed to lay here quiet like! Too bad I had to lay right down there in church yestiddy mornin' when the reverend was preachin'! But Lawd! Did seem like I'd never draw a clean breath again! Hope nobody'd be evil enough to think I was drunk! A deaconness twenty years! People so mean in their hearts they think anything 'bout anybody!"

The pillows became too hard, too hot, too lumpy and smothering.

The front door struck to downstairs.

That would be Pa, getting back from the foundry. Why did he have to shut the door so noisy? Seemed like the noise was right under her bed.

Ma hung her body half off the mattress and looked at the faded rug under the bed. One spot seemed to sag a little. She pushed it. The end turned up.

"Here's the old hole where Pa took out the hot air heater! Always gonna fix it. Hole still here. I can even see down in the kitchen."

Pa's voice eddied up through the hole.

"Hey, Margaret. Gal. Put the little pot in the big pot. I could eat the half side of a ram I'm so hungry! How's Ma? What the doctor say?"

"Aw. She's all right. Able to eat and tell me what to do. The doctor he say she got to lay still a piece."

They both laughed loudly.

"That's ma, all right. Guess I better get on up and see her."

Heavy crunching footsteps along the hall.

(Here's that Margaret comin' up behind Pa. Anything to leave that wash tub. Them clothes ought to been out by nine o'clock.")

"Hello Pa. Yeah I'm all right. Be up tomorrow I reckon."

"You better stay there 'till the doctor say git up."

"Aw my Lawd. You all make me sick. I ain't dying. I ought to know how I feel."

"Luly and Sam be here this afternoon, Ma."

"What they coming for?"

"See how you feel and stay 'till you are better."

"Aw you make me sick. Who's that slamming that front door again?"

"It's me, Ma!"

"What you doin' home from work Jim?"

Though he was twenty-six and though he had the dirty overalls of a mechanic, Jim dropped on the side of Ma's bed like a child.

Everybody eyed him.

"You lost your job?"

"Aw no, Margaret! I jes run home a minute to see Ma! Was takin' Mr. Drake's car to be greased."

"Well git them greasy clothes off my clean sheets! What the name of God ails you, boy?"

"Ma!——Artie's married."

Jim said it as if he were dropping a load.

"Artie!!"

Ma snapped up right in the bed. Pa jack-knifed down on the trunk. Margaret's mouth dropped open wide and she let it stay wide.

In spite of that pumping and jumping that started in her left side, Ma spoke first.

"Who says Artie's married? My boy ain't going to take no wife 'thout telling me and Pa! You always talk too much Jim!"

"I ain't jes talkin! He is so married! Fellers was tellin me down the oilin' station."

"Who he marry?"

"Mrs. Fannie's Jule!"

"You mean that gal what kept a sportin' flat over the drug store? My God!"

"Aw hol' on Pa! How you know where she keep her flat?"

"Aw, Ma! Everybody in town knows about Jule!"

"Ma!"

It was Margaret who saw the tears on Ma's face. "You all stop telling Ma all this stuff!"

"Aw heish! Ef Artie's married I'm the mother what borned him and I'm gonna know about it," Ma panted as she said it.

Margaret stabbed a mean look at Jim. "You always talk too much!"

"Y'all stop that fussin!"

Ma had to breathe strong to keep going but she talked to Pa. "You say this Jule belongs to Miss Fanny? She bound to be bad then, cause Fanny ain't never been a God's bit of good! Maybe, though, if Artie's married her

and he brings her home we can git her to join church!"

"Aw Ma. You don't know that gal!"

"Heish, Margaret! Don't speak light of the church!"

Pa snorted: "That gal's been all over town all her life!"

"Pa! No deacon ought to talk that away! Jim! You tell Artie come home and bring his wife!"

"That means I got to git out of his room! Where'll I sleep—in the attic?"

The front door shook the house. John the youngest boy, raced into Ma's room.

"Hey, ma! Ole Artie's married. The kids out at school tole me!"

"That ain't no reason you got to come splittin' in here like any Indian! Don't you learn no manners at the high school?"

"I am an Indian, Old Margaret! Ain't I, ma? You said your great, great grand-pap lived in a tent and had fifteen wives!"

"I aint never said no such a lie! I said he married one Indian woman. I said he saw these Indians burn up some town and he run off from slavery with 'em and married one!"

"At's the time ma! At's the time! That ole guy is the one you say said them arrows them Injuns was shootin' had fire on them! Jes ate up everything in town."

"Hongry fire!" chanted Jim like a child finishing a well-known story. "Hongry fire! Et up everything it hit!"

Ma laid down suddenly. "You all go on out of here! Go on out!"

"Aw Ma!! Better take some of that medicine what the doctor left."

"No!"

"Aw Ma!"

"Well—Pa you fix it! Only don't give me much! 'Bout ten drops 'll do! You Jim? Tell Artie come on home!"

AND up in the flat over the drug-store, Artie was with his Jule.

"You come on home and stay! Leave your ma have the flat to herself! She won't be lonesome!"

Jule had a butter-colored skin and hair that was bleached red. She did a lot of things to her eyes and lips and kept putting on layers of rouge.

Artie was still breathing as if the ceremony in the city hall and the taxi ride back to Jule's flat had been a marathon.

"Gee I never thought you'd marry me Jule! All the guys you could get!" Artie kept saying it in a dazed murmur.

Jule let her lips curve a little. "You're a good guy Artie! But why can't you stay here with Ma and me? Plenty of room!"

"I'm going to take you home! You're my wife and I'll look out for you! See? Honey——!"

Finally Jule said——"Aw—! All right!" But she said it slowly and began to pick up things and pack her bag slowly too, as if she did not want to put them in it.

Funny Artie could not see she was glued in her own home!

IT was a Monday again. Ma Jones was still in bed.

——"'Pears like to me that doctor don't know what he doing! I been taking that green stuff nigh on four months now and I ain't been outside this room yet! Do look like to me——"

A double chorused shout of laughter cut across her thoughts. Jule was down in the kitchen with Margaret.

"Gal, you sure are dumb! Dumb! Ain't six enough! You don't need no more! Gawd knows you don't, Margaret!"

The hole under the carpet still linked Ma with the family life down stairs. She leaned out of bed swiftly and listened.

"But Jule! I'm scared! Suppose this stuff kills me too."

"Aw take it!! I always use the same thing!"

There was a little silence. Then Margaret began to cough and choke. "Sure tastes bad enough!"

Was that Jule teaching her Margaret to drink? Her Margaret what never had a foot on a dance hall floor and was a married woman with six children at twenty-four? Ma called aloud.

"You, Margaret?"

"Ma'am?"

"You, Margaret? Come up here!!"

"Yas'm."

Two sets of footsteps came along the hall and Margaret stood only a little inside of the door. Jule's eyes peeped sleepily over Margaret's shoulder. She had a green silk kimona around her, but her body was bare. She never did wear any clothes in the house.

"You, Margaret." Ma sat up in the bed. 'You been drinkin'?"

"Drinkin'!! No Ma!"

"What was you all doing downstairs?"

Jule eeled in. "Aw Ma! I'se jes fixing up a little something for Margaret's cold."

"Cold! What you doin' lettin' yourself ketch cold, Margaret! You know you told me you thought——!"

"The doctor says he gotta wait another month to make sure!"

"He aint sure yet? I thought he said you was about four months along!"

"Aw no——Ma!—I—!"

"No Ma, he told Margaret he didn't think nuthin' tall was the matter with her! That's what he tol' her las' time she's there!"

"How you know Jule?"

"'Cause I went with her! Went with her one night you was sleeping."

Ma laid back again in her pillows. Jule went along the hall to her room. Margaret scrabbled heavily down stairs.

She couldn't remember any time that Jule had gone to the doctor's with Margaret.

There went that front door again. Why couldn't Johnny ever come in decent—like?——

John's steps pounded up the hall.

Jule opened her door. "Aw Johnnie? Johnnie? Come here, dear! I want you to reach down this window shade for me!"

And John streaked on past Ma's door without stopping to glance in, though he did yell, "Hey, ma!"

Ma waited for him to come back. It only took a few steps to cross the room. It only took a minute to stand on a chair and reach the shade——then come out and into her room.

Ma waited.

She heard the chair scrape, she heard the shade roll down—then she heard Jule laughing and laughing and talking as if she was telling some joke that was real funny.

("Wasn't that gal stark naked when she stood in this here door five minutes ago?")

"You, Johnny? Johnny!" Ma sat up in bed to shout it.

"Ma'am!"

John stood outside on Ma's door sill and said again, "Ma'am?"

"You stay out of Artie's room—heah me? Stay on out of there!"

Johnny turned and went down the hall toward the steps. "Yes'm!" he called back from the head of the stairs.

Ma heard him walking down stairs. Ma heard the front door click softly.

Johnnie had gone out. Johnnie had shut the door. Quietly.

Ma panted back in her pillows. She'd better pray. Her breath came so hard!

("I better get up from heah!")

She took hold of the table by her bed so she could support herself. The bottles of medicine in it clinked and rattled.

"Believe I'll try some of the yaller stuff this time. Get some sleep and stop worrying about these children's foolishness! How many drops the doctor say take? Ten! Don't want too many! He say this stuff kill anyone that takes more'n ten——!"

The street lights were slicing the darkness of her room when Ma opened her eyes again.

Someone was talking downstairs. It was Luly and Sam having their supper.

"I wish them children 'd all eat together at the same time like I always had them! Still I s'pose all them brats of Margarets are too much, with Luly and Sam and Johnny and Pa and Ver-

nice! Don't seem like no family—all eating at different times."

Luly was talking. "I wish we'd go on back home, Sam! Don't seem right to stay here on Pa and Ma all the time!"

Sam must have been chewing. There was a silence before he spoke. "I tol' you I put the stuff in storage! Might as well stay here! Save money!"

"You put my furniture in storage! You ain't never tol me!"

"I did so! You ain't been listenin' to me!"

A sharp wail cut in all at once.

"Can't you never keep that baby quiet, Luly?"

"His stummick bother him, Sam! All I do is keep looking out after him all the time!"

"Wish to God you'd keep him still! Look like a man could have some peace when he gets home after a day's work!"

"Aw shet up!"

This was Sam and Luly!!

"And another thing, Luly! Why didn't you make me no light bread like I ast you this mawnin? A man had ought to be able to eat what he wants at his own home? You don't have nuthin t'all to do all day but 'tend the baby!"

"I tol' you that baby had a stummick ache! I couldn't find no time!"

"Why couldn't your mother keep him? She ain't doin' nuthin but layin' in the bed!"

"Ma's sick! You know the doctor said she'd ought to be quiet!"

"Aw—my mother had the same thing she's got! And she never missed a day at the tobacco factory down home neither! These women get too soft and lazy in these big cities!"

—Her own home!—

Her own daughter!

And her own food—Pa said Sam gave next to nothing toward the food bill.

Making a table of discord out of her food!

And Sam suppose to be such a Christian! Superintendent of the Sunday School. Always rolling his eyes and actin' so sanctified! Like some old nanny goat baa-ing! ("Whyn't Luly sass him back and really shet him up. I'll call her right up stairs, and tell her something—tell her something——")

That sleeping medicine must not have let go of Ma entirely. She dozed again and when she woke up it was to struggle with thumping and bumping that tore loose in her left side every once in a while.

The thumping and the struggling kept up all next day. When Ma saw Luly she forgot whether she had heard her quarrelling with Sam. She wasn't even sure whether it was Luly or Margaret or Vernice.

On Thursday she did ask Margaret what the doctor had said about her.

"Did he say you gonna have another baby, Margaret?"

"Heh—heh! No. Ma! Everything's all right. I come all right again!"

"You come all right again! I thought you tol me you was 'bout the fourth month."

"I guess it was cold! I guess I caught cold or somethin!"

Jule had been sitting on the trunk listening. Now she began to laugh and laid back against the wall. She got up all of a sudden and walked out and went into her own room..

"That gal sure laughs like the devil, Margaret!"

"Yes'm! You want anything else, Ma? I gotta go down stairs—see 'bout somethin' I left on the stove!"

Margaret went down the stairs bumping the railing, then the wall. Something surely must be burning! Margaret never walked down-stairs fast.

Ma went back to struggling for a clear breath over the thumping in her side in her throat—all over her.

By Saturday morning she seemed to have won the race, but Ma lay more tired than ever in her bed.

"Lawd this house seems quiet! Ain't that Luly's baby hollering somewhere?"

Ma listened and rapped on the floor for Margaret.

"What ails little Sam, Margaret?"

"His stummick Ma! Don't seem to git no better!"

"Whyn't Luly give him some castor oil?"

Margaret took hold of the spread on Ma's bed and began shaking it to fluff it up. "I did, Ma," she answered after a minute.

"I ain't asked you why didn't you try castor oil! I said—why don't Luly use it on little Sam?"

"She ain't here no more!"

"She ain't here!! Ain't Sam and the baby here? Where's she at?"

Margaret lifted an arm toward the window. "She gone! Lef a letter! Tole Sam—tole him she ain't never loved him or the baby neither 'cause the boy was his'n!"

The pain in Ma's side knocked her to her feet this time.

"Where's my child, Margaret! Where's Luly? Aw—Jesus!"

"Jule say she went on with Dick!"

"Dick? You mean that no 'count trash I stopped her from runnin' with 'fore she married Sam! God help me——".

Jule came running when Margaret screamed. She helped Margaret put Ma back in bed and then she went out to the corner drugstore and called the doctor.

"She can't have any more excitement," the doctor told Pa. "You'll have to see that she's kept quiet! She can't stand another attack like this one!"

"Yas sir!" Pa promised. "You Johnny and you Vernice!" he threatened his two youngest. "You'll act like you got some sense and keep quiet in this house! Heah me?"

"Yas sir!"

Johnny took to hanging around Pete's Pleasure Pool Parlor. Vernice began walking out with Jule. Sometimes she would go down to Miss Fannie's,—— Jule's mother's—with her.

Vernice was sixteen and had velvety black brown skin. You could tell by her walk that her suppleness would make any dance graceful. Ma had made Vernice join church when she was twelve. She had never danced—a Christian could not dance—and she could only see a movie when she slid off without telling anyone at home.

But she wanted movies and dancing and all the other things anybody sixteen anywhere ever wanted.

She began walking with Jule every evening. She would talk to Jule, too.

"Jule—don't it feel swell to have somebody takin' you places and everything like old Artie does for you?"

"Yeah—I dunno!—sure!"

"Lord! I'd know it was swell!"

"Any girl can get something for herself! Just gotta know how! Now take you—you're too slow! You gotta get hot—get out—get a string of guys crazy about you—then pick the one that's the biggest fool over you for your husband! That's all!"

"Yeah!"

"Say! I know a swell feller! Come down to my mother's with me next Friday——"

GAL'S got to know everything in all the books when she starts percolatin' with a guy like Eddie!" a man told this to Artie one night in the barber shop.

"You ain't tellin' me nuthin!" Artie agreed. "Who's Eddie bustin' around with now."

The other man looked surprised—then he masked his expression with a bland wariness. "Better ask Vernice," he laughed.

Margaret was asleep when Artie jerked her door open.

"Where's Vernice?"

"She went out with Jule!"

"What you let her go out with her for?"

"What you talkin' 'bout, boy? Ain't Jule your wife?"

"Yas Jule's my wife—! You ought not to let Vernice stay out after eleven!"

"What time is it now? Aw she's all right long as she's with your wife!

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Would You Like A French Island?

By Mercer Cook

THE violent reaction of several senators to Mr. Lundeen's suggestion that the United States seize the West Indies as part payment on the war debts is more than refreshing in these days of wholesale aggression. There is cause for concern, however, in the fact that the proposal was actually made in our highest legislative chamber, with the avowed support of at least one other senator (Clark, of Missouri). Moreover, Colonel Lindbergh's radio broadcast of October 13 reflects the same dangerous state of mind, though less bluntly expressed. "Sooner or later," Lindbergh declared, "we must demand the freedom of this continent and its surrounding islands from the dictates of European power."

Others will doubtless discuss this attitude in the light of its moral, economic, and military consequences for the American people. I shall confine my remarks to the effect that such action would probably have on the inhabitants of the two tiny French Caribbean possessions, Martinique and Guadeloupe. The average American knows the former as the birthplace of Napoleon's Josephine, and the home of the somewhat famous volcano, Mt. Pélé. To jitterbugs, Martinique is the place that began the *béguine*. Guadeloupe has been even less publicized in this country. A word about these islands is therefore in order.

When I left Havre for the French West Indies[1] during the summer of 1938, one of my fellow-passengers, a Parisian lawyer, told me: "Those little islands cost us money every year. Except as a possible source of prestige, they represent an almost total liability to the mother country." A young Guadeloupean interrupted: "That is perhaps, true, *Monsieur*, but we are French, and we love France!" My all-too-brief sojourn in the Caribbean convinced me that while there was probably some truth in the lawyer's materialistic comment, the Guadeloupean's emotional rejoinder was 100% correct. Nowhere in France have I encountered such ardent patriotism as that which pervades these two islands. American motion pictures, automobiles, cigarettes, and swing music find numerous adherents; the United States is admired as a great and, what is more important, as a friendly neighbor, but the life, traditions, and aspirations of the natives are consciously and unalterably French.

In 1635 the French began to colonize both Martinique and Guadeloupe. And that colonization has continued almost uninterruptedly for three centuries. The Caribs slowly disappeared as the number of French settlers and African slaves increased. Slavery in the French colonies was tempered somewhat by Louis the Fourteenth's *Black Code* which among other things, required masters to make their slaves good Catholics, and even authorized marriages between white planters and the enslaved mothers of their coffee-colored offspring. Despite unavoidable abuses, relationships between whites, blacks, and mulattoes were less acrimonious here than in Santo Domingo. When slavery was finally abolished, in 1848, Martinique and Guadeloupe adjusted themselves to the new régime with a minimum of friction.

Political Privileges

The following year, the islands had their first Negro deputy in the French Assembly. Today, each sends one senator to Paris. Senator Henry Bérenger, a white man, represents Guadeloupe, and Henry Lémery, a mulatto, is the senator from Martinique. In the Chamber of Deputies, the two islands have a combined representation of six members. The most famous of these deputies is Gratien Candace, a black man, author of two volumes on the French Navy, whom Guadeloupe has returned to the Chamber of Deputies for the last twenty-seven years. Two years ago he was elected vice president of the Chamber by an almost unanimous vote. In the General Councils of both colonies, the colored islanders hold an overwhelming majority.

If the one-half million odd inhabitants of the two islands were to compare these political privileges with those enjoyed by twelve million Negroes in the United States, who have but one member of Congress, they would find little reason for welcoming a change of allegiance. Moreover, the negligible participation of the Virgin Islands and of other American colonies in the United States government would also prove a deterrent. And let us not underestimate the importance of political considerations for French West Indians. Almost all with whom this writer conversed seemed to make politics their *raison d'être*. Indeed, some of the insular elections would be quite revealing, even to a Chicagoan.

Strangely enough, economic factors would also prevent the average Martiniquan or Guadeloupean from desiring American intervention. Wages are almost ridiculously low on the islands; many laborers work for less than fifty cents per day, but a correspondingly low standard of living enables them to make ends meet. Though there seems to be a danger of an oversupply of lawyers, physicians, and dentists, the plantations, sugar mills, and rum distilleries keep most of the unskilled workers occupied. Then, too, nature has been kind to these islands. As I watched the friendly and happy-looking natives saunter along, I got the impression that these people, exploited though they doubtless are, were more unworried than any large group I had seen in recent years. "Don't they know about the depression?" I asked my Guadeloupean friend. "Not yet," he laughed, "there is no unemployment problem here, and even if there were, there would still be enough fruit and fish to go around."

Martinique's prosperity has in fact been so pronounced that the authorities have had to adopt stringent measures to prevent too great an influx of immigrants from the neighboring British islands. Whereas some business men and plantation owners might foresee advantages in improved American industrial and agricultural methods, our ten million unemployed have raised a large question mark in the minds of the majority of the natives.

The Peaceful Life

On the other hand, even if American dollars would bring a higher standard of living to the French West Indies, it would be almost cruel to disrupt the peaceful, leisurely life of these islands. When the French Line freighter on which I sailed arrived in the picturesque little harbor of Basse-Terre, capital of Guadeloupe, it anchored some distance out, awaiting the motor boat that was to take the seven passengers to shore. From the deck we could see a large crowd of townsfolk in multi-colored garb standing on the pier. It seemed

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[1] On a grant from the Julius Rosenwald Fund.

Christian Youth and Race

By Benjamin E. Mays

SLIGHTLY less than forty days before the beginning of the present European war, fifteen hundred young people from seventy-two nations, averaging 24½ years in age, assembled at Amsterdam in Holland to study the Christian religion in its relation to the vital questions of our time. Among the seven issues discussed in this conference one was "Christian Youth and Race" from which the contents of this article are taken. Here the writer plans to state the nature and complexity of the problem, to point out a few of the basic issues, to indicate some of the points of agreement in the discussions, and to give a critical appraisal of what happened in the Commission. Since the contents of this article must be limited to approximately three thousand words, it cannot be accepted as a complete account of the discussions and findings of the Amsterdam conference. Only some of the most important items will be considered. In this particular section, every race problem in the world had its representative. Members of the black, white, brown, and yellow races were there. They came from the five continents and from more than twenty countries. National delegations differed in type, color, and tribe. South Africa had four delegates: two were Bantu, one was Dutch, and one was English. Those from the Gold Coast belonged to different tribes. People of mixed blood were in the groups. The members of the commission could and did speak from first-hand knowledge of the race problem in their respective countries.

Let us take a bird's eye view of the problems represented. *Africa:* South Africa presented a tense condition where the policy is one of complete segregation both in church and state and which is accompanied by all kinds of discriminatory practices in religion, education, politics, civil life, and economics. The Gold Coast was heard from. Kenya outlined its problem of white-Indian-native relationship. The situation in the Congo basin was not without witness. *America, (U.S.A.):* The situation in southern United States was described as similar in many respects to that of South Africa: separate schools, separate churches, segregated places of amusement, separate Y.M. and Y.W.C.A. organizations, segregated sections on the railroad, in street cars, and buses—all of which lead to gross inequality and discrimination in education, economics, and politics. Northern United States was pictured as the area in which race prejudice against the Negro is definitely on the increase. *Australia:* It was pointed out that there is a Japanese exclusion act and that the Aborigines are firmly segregated from the whites. Varying still in type, there were the Scandinavian countries where there is no awareness of any kind of race problem. The fact that anti-semitism is increasing the world over gave the members of the section deep concern. The case of the Maori in New Zealand was presented. The Netherlands Indies and the Federated Malay States revealed the problem of relationships of a great mixture of races and half-castes. Reports were given of racial conditions in South America and Madagascar. An Indian representative told the members of the group of the problem of caste and race in India. So, it is clear that racial problems of varying degree and intensity were analyzed and studied at Amsterdam. The Jewish problem, the Bantu question in South Africa, and the Negro situation in the United States consumed the major portion of the study period since time was limited and since, of the problems analyzed, these were the most acute. The basic issues centered around the question of Christian fellowship across racial lines, especially in the Christian Church, and the Jewish problem where Christian fellowship is not completely denied.

The Christian youth of the world gathered at Amsterdam last August and wrestled, among other things, with the problem of race and religion

The Jewish Issue

1. Conrad Hoffman, one of the experts on race, threw out the challenge with respect to the Jew. He showed how, historically, the world has tried to solve the Jewish problem. The church, at one stage, tried persecution. The method of exile has been tried. The Jew was driven out of England in 1294; France in 1396; Spain in 1492; Russia in the decade preceding 1914; and now the present situation in Germany. The method of exiling the Jews has scattered them, but it has not solved the problem. Amalgamation and assimilation, as advocated by Moses Mendelssohn, have not given the solution—look at Germany!—where there has been much assimilation. The Ghetto system has also failed. What has Christianity to offer? Since all other methods have failed, Hoffman urged that the time is ripe to try Christianity in an effort to solve the Jewish problem. This must be done, however, by first Christianizing the Christians. The Christian makes the claim that Jesus Christ is the solution to all racial ills, yet anti-semitism is increasing the world over. No church is free of it. It is found in the Orthodox church, in the Roman Catholic church, and in the various Protestant bodies.

Hoffman's challenge is simply this: Can "Christian" people be made Christians in reality as in name? Can they be evangelized, so changed in heart, mind, and will, through the power of the Gospel, that they will become new creatures in their attitude toward and in their treatment of the Jews? If "Christion" people cannot be thus transformed, the Jewish problem cannot be solved. If the Christian religion admits failure here, it has no power, even if it succeeds in getting every Jew to become Christian. Further, has the Christian religion a gospel for the Jew? If Christianity cannot evangelize the Jew, has it a right to try to convert the Hindu and the Moslem?

The members of the commission on "Christian Youth and Race" appeared baffled and confused by this herculean issue. No one seemed to be willing to admit that Christianity could not solve the Jewish problem, yet, when they faced the situation both historically and contemporaneously, they were not as convinced as they wanted to be that the Christian religion would solve it. They were convinced, however, that apart from Christ there is no solution. The dynamics for the solution of the question must come from Him. Though the nature of man may be of such character that he will continue to reject Christ, this does not in any way invalidate the fact that He is adequate.

Dutch for Segregation

Another basic issue had to do with races other than Jews, and it has spe-

*This article is part of a report submitted by the writer to Dr. Denzil Patrick, editor of the book on Amsterdam.

cial relevance in the United States of America and in South Africa where the so-called "colour" question is most acute. It reduces itself to this: Can a church be a Christian church, a true representative of Jesus Christ, heir of the traditions of the early church, expounder of Christ's gospel and at the same time deny fellowship across racial lines in its services of worship, in its organization, in its Christian home, and in its more informal fellowship? As strange as it may seem, Christian youths were divided on this issue. A small minority, but an articulate minority, led by a representative of the Dutch Reformed church of South Africa, took the position that there is nothing incompatible here. It is in the plan of God, it is the will of God, that the Europeans and the Bantu remain segregated or separated in church and state and in every area of life. The two distinct cultures must be maintained for the good of both. Certainly, said he, it is better for the development of the natives themselves that they have their own churches. The council at Jerusalem in the first century A.D. which agreed that one group of Apostles would go to the Gentile not demanding circumcision and that the other group would continue its policy of circumcision was used to show that racial differences were recognized by the early church; but it was quickly pointed out by one who believes that segregation in religion is unchristian that the moment the Gentile accepted the law of Moses and became circumcised he was no longer refused fellowship; there was religious exclusiveness but not racial discrimination. It was also made clear that this Jewish Christianity died and that we are heirs of Gentile Christianity.

There were three bodies of opinion on this issue. One was that of the small minority which held that segregated churches though imposed upon the weak by the strong is not unchristian. It is God's will that separation be maintained and further that God is guiding the Dutch Reformed church in its dealing with the Bantu people. A good many seemed to believe that any system that denies fellowship across racial lines is unchristian and that the church should hasten the time when discrimination in the church of God will be completely eliminated. A third view was, though it is unchristian to deny interracial fellowship, we must face reality. At the moment there is little we can do about it; so it should be accepted as inevitable, but we should work gradually and cautiously towards the ideal.

The Bantu delegates from South Africa protested and deplored the fact of segregation in the churches of South Africa. They clashed and took strong issues with the position of the Dutch Reformed church. A Bantu delegate made it clear that the faith of the Bantu people has been shaken most because the church has just followed the government. A representative from the Gold Coast made it plain that many Africans were turning to atheism through the failure of Christianity to solve the racial problem. It was argued that the position of the Dutch on separate churches is probably similar to that of many of the white people in the United States, particularly the southern United States.

Intermarriage Bugaboo

There was no mistaking the fact that the basic fear of having Christian fellowship in the church and in the Christian home across racial lines was the fear that such fellowship would lead to intermarriage. This fear was plainly expressed by a white South African. In other words, there was a failure to distinguish between normal Christian fellowship as experienced at Amsterdam and social contacts designed for marriage, or social contacts that may lead to intermarriage. This fear led to another basic issue which might have been more sharply put and more honestly faced at Amsterdam. Does Christian fellowship in the church—that is, does worshipping in the same church without discrimination, singing, praying, meditating, and working together—do these activities lead to intermarriage?

The point was stressed that it would be most unfortunate to confuse in our thinking Christian fellowship, non-segregated church, with amalgamation or intermarriage. The two do not necessarily go together. The opinion was expressed that in southern United States where the lines of separation had been more tightly drawn than elsewhere in America it was probably there that the percentage of promiscuous contacts across racial lines was and had been far greater than in the North where the lines are not so rigidly drawn. Segregation is not the answer to the question, how to keep our "race pure." In New York City where there is no law against intermarriage and where Negroes and whites mingle more freely than elsewhere in the United States, there are very few intermarriages. Though Negroes are not, as a rule, wanted as members in the white churches of the North, they are privileged to worship in most of them. This has always been true, and it has not led to intermarriage. There is hardly enough evidence to support the contention that Christian fellowship leads to intermarriage. It is probably true that the more cultured and educated the members of two racial groups become, the less likely the possibility of intermarriage.

But to stop here would be an evasion. Suppose Christian fellowship across racial lines in the church, in its organization, in its more informal fellowship, and in the Christian home—suppose these contacts do lead to intermarriage? What is the duty of the Christian? Must the Church seek first and foremost to maintain segregated churches though in doing so it sets the pace for and takes the lead in and gives divine sanction to deeper discrimination, in civic, political, educational, and economic areas, or should the church seek first and foremost to maintain Christian fellowship across racial lines regardless of social consequences? Though time did not permit the groups to discuss this issue, it is germane and fundamental to any discussion on Christian Youth and Race.

There were those who believed that segregation and equality are absolutely incompatible. As long as we accept segregation, we advocate inequality, thus making impossible the reality of the argument "separate but equal." This being true, segregation is highly unchristian, because equality of opportunity underlies any Christian philosophy of life. This view was opposed by those who justified segregation as a means of preserving God-given differentiations.

Points of Agreement

Despite the lack of agreement on the basic issues just referred to, there was complete or almost complete agreement with respect to other factors that are in many ways just as essential.

1. There was considerable talking to the point: how does one acquire racial prejudices? There seemed to have been no doubt in anybody's mind that race prejudice is acquired through social heredity and that it is not the result of biological heredity. Examples and authorities were cited proving that children are born without any kind of prejudice based on race or color. They must be taught to be prejudiced against members of other races.

2. Despite all the argument about racial prejudice, it was agreed that we cannot classify people racially with any degree of satisfaction and certainty and that it cannot be done on the basis of color. It is difficult to say to what race a people belong. Physical features are not safe guides in trying to determine race.

3. There was no denying the challenge that to work to improve and enhance interracial understanding with deep respect for the personality of every individual is an inescapable responsibility of every Christian. This was ably borne out on the last day when the members of the groups gave testimony

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Crime in Harlem

By Michael Carter

Harlem crime is petty and disorganized, says this writer, laying most of the blame on the lack of opportunity for security and advancement

HARLEM'S apparent proclivity to crime has long been a source of inspiration to the sensationalist press. Not only white papers, but Negro publications as well exploit this opportunity for "good copy." Both groups are given to hyperbole, pardonable in poetry, but evil in journalistic exposes of delicate subjects.

Neither of these groups is sincerely concerned in the basic reasons for disproportionate crime in Harlem. Usually, they prefer to "expose" prostitution, lurid murders with a sex angle or an occasional holdup. This latter is especially true when the victim is "pretty Miss Sepia." By overemphasis on the obvious, they distort the true picture and do the Negro a grave injustice.

Local reporting of crime, especially murder, is represented by two opposing schools of thought. The one attempts to ignore or bury in the hidden recesses of its classified pages all murders, thefts, and holdups except those involving "pretty Miss Sepia."

The other school feels the week ill-spent unless a lengthy story replete with detail and a picture of a mutilated corpse is presented for the reader's edification. Failing to obtain a picture of the mangled remains, a shot of the place where the deed was perpetrated will suffice.

To the dispassionate observer, both of these schools tie for obnoxiousness, one of them, the latter, is directly responsible for the diatribe of a "murder a day in Harlem" recently directed against the community. It may also have been responsible for the loss of some Negroes' jobs, through mistaken concepts given their white employers.

The other school may fail in the newspaper's duty to report the news, or it may feel unequal to the task of explaining the "whys" in Harlem's crimes. Obviously the "whys" are more deep-seated than the exacerbating cause, which can be as trivial as a few cents or infidelity on the part of a spouse. Patently, no price can be put on the latter.

Petty Crime

In the first place, Harlem's crimes are all petty. No vicious criminal element, comparable to the Dillingers and Capones, has been created. The very absence of such gangs is a source of annoyance to some Negroes, who feel that it indicates an inherent Negroid ineptness. Such is not the case. A Negro gang would fail in a white world because of its very conspicuousness.

A closely related aspect of Negro crimes is their localization in Harlem. Few whites, except those who come to Harlem, are robbed or killed by Negroes. Harlem steals from itself.

In reality, the Harlem Negroes' diagonal position, high in crime, low in income, is not unique. The Negro has not yet become fully integrated into American life. The identical diagonal position has been previously held by each racial group of immigrant whites before their final acceptance or absorption into the scheme of things.

Another causal element in Harlem crime is the propinquity of classes within the section. The Manhattan Negro is limited to life in Harlem. Prostitute, petty thief, and school teacher may well live side by side. If greater motility were available, the school teacher and others in her socio-economic class would gravitate to more sequestered neighborhoods. As a result, more arrests of Negroes were made north of 126th street in an area including the famed "Sugar Hill" district than in the southern extremities.

To return to the basic reasons for crime, one finds that criminal behavior is generally caused by maladjustment, inability to express oneself, and the old bogey, economics.

One has but to look at Harlem's run-down tenements, shabby inhabitants, and spindly-legged children to find reasons for crime. The median income for Negroes in 1937 was $837. As many as 87,000 were on relief at one time. "Not to be Sold" butter and other home relief bounties are as familiar in Harlem's homes as Gold Medal Flour. Children may even think that the "Not to be Sold" stamped on Home Relief surplus commodities is actually a brand name.

To evaluate Harlem crime, it must also be remembered that the same ill paid worker who has no opportunity for self-expression in his day to day activity is subjected to the same barrage of advertising to which his better paid, better clothed white brother succumbs. Here is another vitally important instigation to fill wants created to maintain the American standard of living which is, in Harlem, a myth.

This article makes no effort to mitigate Harlem's crimes. The writer believes that crime in Harlem, as in Chelsea, should be abolished. Malefactors, regardless of color, should receive punishment.

Harlem Crime Spontaneous

Another important factor, essential to a dispassionate analysis, but oftimes overlooked, is the nature of the crime and the sex and age of the miscreant. A tabulation of Harlem's criminals shows a disproportionate number of arrests of women, aged 18 to 45, for shoplifting and prostitution. With the women, the relationship between the crime and the dissolution of the Negro home is exceedingly patent. While juvenile delinquency exists for the same reasons, it is also a result of the lack of correctional facilities within Harlem. The price of the dearth of social agencies and recreational facilities is all too apparent here.

The type of crime charged against Negroes in Manhattan indicates the spontaneous, disorganized nature of Harlem crime and it also indicates the absence of organized gangsters.

Jostling (police jargon for picking pockets), robbery, burglary, and larceny account for 40% of all arrests in the state for Negroes as well as whites. Homicide and assault, however, account for 35% of Negro arrests and but 17% of white arrests. Forgery, confidence games, and other necessarily planned types of crime are almost unknown to Negroes.

The act of murder is indicative of the whole pattern of Negro crimes. The switchblade knife, responsible for about 80% of the 651 murders (about 1 every 3 days) committed in Harlem from 1933 to 1938, has been condemned as the murderer. Credence has been lent this assumption by both the spontaneity of crimes and the availability of the weapon.

Yet, obviously 651 people were not killed because 651 other people had switchblades. Such oversimplification may be a circulation builder for newspapers, but it shrouds the real reason.

Another offense, involving a large part of female Negro arrests, is prostitution. No other field offers such lush possibilities for yellow journalism. It,

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Ten Million Sharecroppers

By Mildred G. Freed

NEW YEAR'S day to some ten million sharecroppers is the day the "bossman" hands them their eviction notices.

Last January 10, last day of grace after eviction notices had been served, 100 miles of highway along Route 61 in "Swamp-East" Missouri were covered with sharecroppers, white and Negro.

With sticks of furniture piled up beside the fence, with women and children sleeping through sleet and through snow, almost 2,000 homeless sharecroppers huddled beside the ice-bound highway.

Two thousand evicted sharecroppers with nowhere to go.

Highway 61 is one of the most travelled highways in the country. People going east and west, people going north and south saw these shelterless families and stopped to talk to them. Newspapermen came down and asked questions. Photographers flashed bulbs in their faces as they slept.

But local planters weren't pleased with this highlighting of their sins. They angrily called for an "impartial investigation". They got it. The F.B.I. proved that the leader of the demonstration was a man who had been a sharecropper for 35 years—Rev. Owen H. Whitfield. (The planters, still dissatisfied, I was told, then began to yell for a Dies' investigation.)

These sharecroppers suffered the sleet and the snow because they were determined to show the country just what sort of conditions surrounded them. They were convinced that once the American people were aware of their plight something would be done about it.

Something was.

One night the State Health Doctor came out to these people living beside the frozen roadside, poked around their teeth and declared, "These people are a serious menace to public health—they must be removed."

Highway patrolmen and vigilante committees snapped into action. Thirty-two families were dumped into an old two-room abandoned building; twenty-three families, white and Negro, were piled on top of the Mississippi levee; twenty-five families were crowded into an unused church. A few weeks later the owners of these buildings instituted proceedings against these "tresspassers"!

Eviction day draws near for the sharecroppers on the plantations of the South. This account of the plight of 96 families is a fair picture of the predicament of the others

96 Families Still Live There

Today on the banks of the Little Black River, on their 93-acre tract of barren land in Butler county, live 96 white and Negro families—the nucleus of the roadside demonstration. (This land was bought for them by a group of sympathizers in St. Louis in conjunction with UCAPAWA, the C.I.O. Union to which these sharecroppers belong.)

They live in barrel-stave huts and rag tents. The occasional army tent—there are several ex-servicemen in the group—looks very spic and span in contrast to the dreary mud-chinked "homes" of the others.

Although there are over 50 log-cabins built on the partially-cleared timberland, only the odd one has a roof. I inquired about this and a tall gaunt man replied, "We's hopin' gonna be some way t'git nails an' roofin befo' the cold comes. Cain't seem t'git nails without money nohow."

Food at the camp is obtained from relief. "Relief" consists of four pounds of corn grit (chicken feed looks more appetizing): four pounds of meal and two pounds of beans. This has to last a family, often as large as ten, for a whole month.

Meals are eaten twice a day on a homemade table by the side of the tent. I sat on a chair that was a wooden frame with a few stray wires that kept me from falling through. Drum barrels added to the number of chairs. The children ate standing up—digging their bare toes into the dust.

In the center of the table was a plateful of soupy corn grit; a sorry-looking mess of crumpled beans; a pasty concoction of meal and water is baked in the wood-burning stove and called "bread". One bite and the sickly smell of the dough cooked without salt or grease upset my stomach so that I had to smoke innumerable cigarettes to keep from insulting my hosts in a manner beyond my control.

Naturally this shockingly ill-balanced diet leads to bad health. Most of the children at the camp have rashes. Mothers, with the inevitable exhaustion of sharecroppers' wives, feed their children at the breast for two and three years—they have nothing else to feed them. Noon is lunchtime in New York, but just another hour in the sharecropper camp.

There was a young married woman at the camp who had been feverishly ill ever since she had come to the camp three months ago. She was suffering from her third miscarriage within the year.

"Why don't you get a doctor to see her?" I asked with the naive confidence of the North.

"Private doctor he won' come 'cause we ain't got no money and county doctor he said he ain't never gonna help us." (Later I learned from a local newspaperman in Poplar Bluff that the county doctor is a brother of a large landowner in Mississippi county, where the roadsiders staged their demonstration. He said he'd "be damned" if he'd ever help the camp in any way. Camp delegations to see him proved fruitless.)

The patient was deliriously ill. Her husband went to Poplar Bluff (15 miles) for a doctor who agreed to come for $5.

The worried crowd gathered outside the rag tent made way for the doctor. Inside, the tent was completely filled with two large beds and a battered trunk. A few women sat on one bed. The patient tossed feverishly in the other. At the foot of her bed her husband sat, silent.

The doctor was brief. "What you need, young lady," said he in a professional manner, "is a light diet of milk, eggs, orange juice,—umm, perhaps a little corn flakes."

"But she ain't got nuthin but corn grit, doctor," said the husband.

The doctor left a few fever pills, took his $5 and hurried off.

For the next ten days or so the patient received a few basic food stuffs. Her fever dropped and by the time I left the camp I thought she was completely cured. But her tiny store of food was soon exhausted. A week later she died.

The Red Cross

"Have you asked the Red Cross to help?" I asked.

"Red Cross they said they cain't help 'cause this is a man-made disaster."

(*Continued on next page*)

"Isn't war a man-made disaster?" I couldn't help interjecting.

"When I said that they kicked me out."

And the phrase "man-made disaster" applies here—as it does to war. These sharecroppers are a part of what President Roosevelt called "our economic problem No. 1." Congress passed a parity bill to help them. Under the Cotton Crop Control, planters can only grow a certain amount of cotton. The government pays them per acre for the land that lays idle. The law also says the sharecropper—who works for a percentage of the amount of cotton he picks, sometimes as little as three-eighths—should get the same per cent of the government parity payment.

But too often he doesn't. Many planters, hard-up themselves, figured out the following "economical" plan.

They evicted their sharecroppers, whom they had to feed all year on credit (sharecroppers work to pay the landlord back for the food eaten between cotton seasons. Of a group of 2,000 families surveyed in Alabama, 61.7% broke even; 26% "went in the hole"; and 9.4% made a profit of from $70 to $90 a year.)[1]

The planters then keep the government payments and during the cotton season, they re-hire their former sharecroppers as day laborers. Planters find this system much cheaper because they only pay the day laborer from 40¢ to $1 a day—with wife and children picking too. Out of this amount the day laborer has to pay rent and buy food, usually at the planter's store. In between seasons these homeless families have no money and nowhere to go.

The fight against becoming day laborers led these evicted sharecroppers to "sit down" in the State highways last January. These same conditions, and the increase in the use of tractors, according to government estimates, will make an additional 40,000 sharecroppers homeless each year.

"Forty acres and a mule" is the American conception of what is needed to adequately support a family. On these 93 acres of the camp live 96 families with nowhere to go.

Leader Whitfield

Rev. Owen H. Whitfield, the leader of last year's roadside demonstration is a thin, light-skinned man with Indian features. When anyone asks his nationality he laughs:

"Y'see its this-a-way," he'll begin. "On m'mother's side, m'gran-mother, she were Creole Indian; m'gran'father, he were white man. But on m'father's side, m'gran'mother, she were Indian 'nuther tribe, an m'gran'father, he were African. And so," (this always tickles him) "I ain't sure what nationality I is exactly but I know its American."

The mother of ten children, Mrs. Whitfield is a charming, youthful-looking woman sincerely interested in helping her people.

Born in a drab sharecropper's cabin, their earliest recollections are of the cotton patch where they struggled along behind their parents picking cotton.

The Whitfield family found their first security on the LaForge Project. But, says Rev. Whitfield, "If'n I were in the Garden of Eden an I heard a lil baby cryin on the other side o that door, I couldn't be happy less'n I got that baby in too."

And so when almost 2,000 sharecroppers were evicted last Janunary, he left his home to lead his people " an show the country what condition they's in."

Today he is a District President of UCAPAWA. "I believes in this here union," he will tell you, "as bein th'only way t'raise the people up out'n their slavery." And that sentiment is echoed by the whole camp.

"But what would you like to see done for the 500 people at the camp?" I asked.

"I'd like t'see them put back on the land on a gov'ment project," Whitfield answered, "like the LaForge Project."

The LaForge Project is a self-liquidating one under the Farm Security Administration. It consists of 100 sharecropper families, white and Negro, who would otherwise have had to go on relief. The government furnished their homes and tools on long term payments, and they farm the land cooperatively, although each family has its own little home it will eventually own.

Everything is under government supervision. The men are taught to care for the soil. The women are taught to preserve fruits, fish, etc. Children are sent to schools to make up for their too-often neglected backgrounds.

The F.S.A. has more than a dozen such rehabilitation projects already started in the South. Some are farmed cooperatively; others are based on individual ownership. Some start with sharecroppers who advance to the renter's class and, if they make good, eventually own their land.

Travelling through the drab sharecropper areas in the South, the white paint, the new methods of subsistence farming which replace the soil-depleting one-crop system of the cotton states, all prove that the self-liquidating projects of the F.S.A. offer America the hope of adjusting this tremendous economic problem of the South.

As one of the sharecroppers at the camp puts it, "Seems like there's enough land in this here country fer everybody t'live comfortable. All we want is t'be able t'use the gov'ment's idle land t'raise food so's we could keep the children from starvin."

A new year is coming.

What hope can the new year bring to the thousands of sharecroppers who again face eviction this January? I received a letter from Rev. Owen H. Whitfield written from the field Nov. 14, 1939:

"Our people on farms are getting eviction notices by the hundreds. Those who are not evicted outright must accept day labor at starvation wages or get out without written notices. And you can see what this means. It means we will be faced with another exodus with no place to go. . . ."

[1] From a study in 1932 published in "Shadow of the Plantation" by Dr. Charles S. Johnson.

Hate

By Pauli Murray

Heaven hates with cosmic ire—
The star points break,
The earth's core cracks
And fire-tongued mountains
Leap upon a sleeping valley.
But when man hates
His clumsy hands spill only human blood,
And where, in some quiet land
White goats have danced upon a hill
Or children gathered flowers,
A thousand puny skulls by heaven unseen
Give feast to flies and maggots.

NEXT MONTH

"Britain's Black Background"

By J. A. ROGERS

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The first of three articles

Editorials

Editor, ROY WILKINS
Advisory Board: Dr. Louis T. Wright, Lewis Gannett, Walter White

The Catholics Speak

ONE of the heartening items of the past month is the resolution of the National Catholic Alumni Federation recommending that Catholic colleges and universities "extend, without exception, full educational opportunities to young colored men and women who have the ability and character to avail themselves thereof."

It has been a source of shame to many liberal Catholics that some notable Catholic colleges outside the South (where state laws prevent mixed enrollments) have kept their doors barred against Negro applicants. Chief among the offenders is the famous Notre Dame university at South Bend, Ind. Until recently, Fordham university in New York City likewise was lily-white in its undergraduate department, although it did accept Negroes as graduate and professional students.

There never was any excuse for this treatment of Negroes, and colored people have been forced to turn a deaf ear to Catholic protestations of love and brotherhood as long as Catholic schools remained in the jim crow pattern. Statements from the highest Catholic sources are only words; the slammed door of Notre Dame is a deed which speaks louder than any pastoral letter.

The National Catholic Alumni Federation recognized this inconsistency and adopted a forthright resolution. It remains to be seen what practical good will come of it.

Another Step Forward

THE latest victory of NAACP attorneys in the courts is one of the most significant ones in recent years and ranks close behind the famous Gaines case decision of last December. On November 22, Judge W. Calvin Chesnut of the United States district court at Baltimore, Md., granted an injunction restraining the board of education in Anne Arundel county from paying salaries to teachers on the basis of race and color.

Walter Mills, a colored teacher-principal, had brought the action through attorneys on the staff of the NAACP, charging violation of the Fourteenth amendment in the payment of a lower salary to him than to white teacher-principals of the same experience doing substantially the same work.

Judge Chesnut's opinion said the question of whether "there has been unlawful discrimination in determining the salaries of white and colored teachers . . . must be answered in the affirmative. . . . The plaintiff is therefore entitled to an injunction against the continuance of this unlawful discrimination."

This decision is the first one ever to be handed down by a Federal court upon the usual practice in vogue in the South of paying Negro teachers much less than whites doing essentially the same work. While the decision applies specifically to Anne Arundel county, it is expected to speed the equalization of salaries throughout the state of Maryland. In Anne Arundel county it will operate to place about $45,000 additional pay in the envelopes of Negro teachers. Prior to this suit, nine counties of the state had equalized salaries by agreement out of court and Negro teachers in these places are already drawing in excess of $100,000 more pay than they were getting in 1936, when the campaign was begun.

While this federal court decision is not as controlling or as sweeping as an opinion from the United States supreme court, it cannot help but have its effect upon the employment of public school teachers throughout the South. Moreover, it sets up a yardstick for all public employment, outlawing as it does, wage differentials based upon race, and thus provides the race with an additional and persuasive weapon in its fight for economic justice. By winning this victory, by establishing "new law" on a vexing question, the NAACP has done more than benefit school teachers as a class; it has advanced the race another step forward on the economic front.

India Wants Freedom, Not Promises

ENGLAND has been told bluntly by the All-India Nationalist party, led by Mohandas K. Gandhi, that India demands freedom and dominion status now and not after the war against Hitler is over. England had stated that it would promise to take up the matter of freedom as soon as the war is ended.

This must have a familiar ring to Negro Americans. For decades we have been told by "friends" and foes that the "time is not ripe" for such and such a step to be taken. In times of national emergency we, too, have been promised that after the "big" problem was settled, our problems would be given attention. In the first World War, the Negro minority which rebelled at fighting to make the world safe for democracy when there was no visible democracy around its own doorstep was promised a bigger share in democracy after the Kaiser was defeated.

The Kaiser was defeated and Negro soldiers came home to be stripped of their uniforms, otherwise humiliated and even lynched. Others harvested the fruits of their fighting and democracy for black Americans was as much of an illusion as before the A.E.F.

Gandhi and his followers are weary of Britain's promises, and few persons, noting the fidelity with which those pledges have been forgotten or broken, can blame them. The time to drive a bargain is when the other party needs aid, not when he has won his point. The Gandhi ultimatum should serve to spotlight for us here those whites who would withhold the rights we have earned a thousand times over, and those Negro stooges who would forever pussyfoot in the battle for our complete emancipation.

John R. Lynch

THE death of John R. Lynch in November serves as a reminder of the service performed during Reconstruction days by black legislators in the state assemblies and the Congress of the United States. Major Lynch was a member of the house of representatives of Mississippi for four years, serving his last term as speaker of the house. He served three terms in Washington as a congressman from Mississippi.

Major Lynch, living to the ripe age of 92, saw many lesser men sent to the nation's capital from his state. Their "statesmanship" is typified by the racial "bloody shirt" tactics of Representative Rankin. Ford, a fellow Mississippi congressman, hails from the county where two Negroes were tortured with blow-torches before being lynched—*and Ford, in effect, defended this heinous crime on the floor of the House!*

If the lie had not been exploded long before now, Lynch's career would be sufficient answer to the bemoaner's of the "tragic era." They have never had better government, nor been represented more honestly and intelligently than they were by Lynch and his fellow statesmen.

Youth and Race

(*Continued from page* 365)

as to what they felt their individual responsibility was in the area of race.

4. The vast majority seemed to feel that until the church settles the question of Christian fellowship across racial lines, it will be impotent in proclaiming Christ's gospel, and that as exploited and persecuted groups become more enlightened and more sensitive to discriminatory practices, the church will lose more and more power in its effort to evangelize the world, and it will lose more and more power in dealing with minority groups. It was made plain by an American that Negroes in the United States are more critical of the church and the christian religion at this point than at any other. They just cannot see how Christians can segregate in God's church.

Critical Appraisal

1. There was a tendency at times to seek avenues of escape, rather than face the basic reality of racial conditions. This was seen in some instances where a Biblical passage was taken out of its context and apparently used to support a personal view, long held. It was seen again by much insisting that the Bible has little or no relevance for our modern racial situation because our times differ so widely from those of the Bible. Those debatable passages in the Old Testament which some interpret as racial discrimination and others as religious discrimination were used by a few to support the view that racial exclusiveness is not so bad. Jesus' conversation with the woman at the well was argued by some to the effect that the emphasis should not be placed on "A Samaritan woman,' but the emphasis is that Jesus would have been questioned for approaching any woman. Yet the context seems to leave no room for argument that the woman was a Samaritan and that fact gives the passage racial significance, and it indicates Jesus' attitude towards race. There was danger of escape too in the tendency to feel that if you understand how we get our prejudices and why, we do not need to do much about them.

2. This simply means that despite our emphasis upon objectivity in our study of the Bible and letting God speak to us there, there was no escape from subjectivity—the desire to read into the passages what we wanted in support of our own position. Though it was agreed that apart from Christ there is no way out of our racial difficulties, no technique was offered whereby people might so accept Jesus that solutions to our racial ills would be forthcoming. The church has evangelized and the Christian educator has educated, but up to now the church has developed no reliable technique which when applied to individuals and communities one can be assured that that person or community will behave differently in the area of race after he has been evangelized or "accepted" Christ. Too often the person discriminated against fares no better in the hands of the Christian than in the hands of the non-Christian. Christianity is weakest and most thoroughly tested in the area of race.

3. Without realizing what was happening, there is great danger that those who have something they want to maintain will come to believe in that thing so strongly that they will finally come to believe honestly and sincerely that it is God's will that the *status quo* be maintained. This requires deep searching of heart lest our own selfish wills be interpreted to be God's will. There may be great sin here in insisting that we know what God's will is with respect to a specific situation. There is danger of setting ourselves up as God. This was too obvious at Amsterdam in the case of the Dutch.

4. Thus, the members of the dominant power group who argue for segregation in church seem to argue that way because, though they do not admit it, they believe in the inherent superiority of the dominant group as over against the inherent inferiority of those they dominate. It all seems to point to the fact that it is exceedingly hard for members of a dominant power group not to feel that they are infinitely superior to the members of the group they dominate. Whatever the reason for the feeling, Christianity has a mighty work to do in this area. This is basic, for if the observation is correct, the attitude must be changed before brotherhood and justice can operate in *any* area.

Youth as Conservative as Age

5. As strange as it may seem, Amsterdam says to me that youth is just as conservative as age. The youths at Amsterdam were certainly not willing to go beyond the Oxford declaration of 1937 on race, and some were not willing to go that far—and the average age at Amsterdam including leaders was 24½ years.

6. There was a tendency to feel that the "race problem in my country is so different from the race problem in yours," that you cannot understand it, that it requires different treatment, and for that reason you have no right to criticize or pass judgment on my situation; a tendency to feel that the situation far away is terrible, thus ignoring the problem at your door. The European who thinks that the South African problem is terrible and that what happens to Negroes in the United States is barbaric tends to forget that Europe's treatment of the Jews is equally uncivilized. When one European was reminded of this, he quickly replied that the Jewish situation is different. This attitude raises a fundamental question: Is there anything in Christianity that makes solutions of race problems possible, though they may differ widely owing to different historical causes? If there isn't, where are we? If there isn't, what has Christianity to offer to a world torn to pieces by racial conflicts?

7. The point was never clearly faced that Christian fellowship not only does not necessitate intermarriage, but it does not necessarily mean abolition of racial churches, certainly not in the near future. Nor was the more basic question faced: even if Christian fellowship should lead to intermarriage, what attitude should a Christian take towards it? The Christian church is in a sad plight if it must be convinced beforehand that fellowship in religion will not lead to intermarriage before it can make up its mind that it will be thoroughly Christian. If the church must do this first, the source of its authority is clear. It obeys neither science nor God. It is the product of its environment.

8. Finally, despite conflicting opinions and at times heated discussions, the members of the group stayed together and learned to appreciate and respect those who held views adverse to their own. One had to respect the cool, calm, and deliberate way in which the Dutch defended their position arguing that they were being led by God in their racial policy. The wonder isn't that we accomplished so little, but that we held together so well in spite of diverse opinions. This proves the contention that the Christian spirit prevailed at Amsterdam in an amazing degree.

As one who sat through every session, I am convinced more than ever before that the biggest problem facing the world today is the problem of race. Christian people the world over cannot continue to seek avenues of escape and ignore this problem. If the gospel of Jesus Christ cannot solve the race problem, Christianity is doomed. This is one of the great challenges facing Christian youth today. To declare that "we are all one in Christ Jesus" and deny, at the same time, the reality of that proclamation in the church and in everyday living is to deny God and repudiate the Lordship of Jesus Christ.

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Christmas Seals

From the Press of the Nation

Editorial of the Month

We Should Quit Singin' the Blues

The *Journal* and *Guide*, Norfolk, Va.

THOUGH we are confronted with many obstacles in our struggle upward, all of our handicaps are not imposed upon us by our white neighbors as one would be led to think by the nature of some complaints.

A few illustrations will doubtless suffice to drive this thought home.

For example, the white people are not preventing us from reducing our large number of debt-overburdened churches to a smaller number of better built, more attractive, and debt-free institutions.

They are not preventing us from demanding and having a smaller number of better educated and better paid clergymen.

There is no record, legal or otherwise, that white people are stopping us from efficiently managing our fraternal organizations.

We have yet to hear of any white people preventing us from organizing cooperative consumers' leagues and producers' associates which would offer some jobs and hope to the thousands who come out of school each year wondering what they are going to do with their education.

As we went to press, we heard of no white people forcing Negroes to waste their money on bad liquor, needless dances, unnecessary and costly conventions, and the numbers game.

There is no evidence that the dominant group has handed down an order that colored business places must be ramshackle, dirty, indifferent as to service, and uninviting on the whole.

The whites have not decreed that colored citizens should be inefficient, lack discipline and solidarity, and disregard the laws of sanitation and hygiene.

White people, it is true, are guilty of discrimination, segregation, and disfranchisement, but they are not guilty of the evils mentioned above, which are just as bad.

Of course, we need to continue intelligent agitation for full social equality in the broad sense of the term. Nevertheless, we should concentrate on some of the evils surrounding us and for which we are primarily responsible and place ourselves in a better condition to solve our other problems.

A news article released from Baton Rouge, La., last weekend revealed that T. H. Harris, state superintendent of education, had announced the basis on which free lunch money for school children in the state would be distributed. Harris stated that each white child would get 61.327 cents, and each Negro pupil 19.741 cents, a total of $212,500 for white schools and $37,500 for Negro schools. Free lunch tickets would be given the children each day for hot meals.

According to this distribution, the colored child would get about one-third of what would be allotted to the white pupil. Does this mean that the state education board believes the Negro pupil not capable of eating as much as the white pupil? We do not think so. On the contrary, we think that the difference will be in the food served. Anything, so long as it is filling, will be satisfactory for the Negro pupil, while most likely, attention will be directed toward giving the white child the proper food for growing children. The difference between the food served the two groups may mean the difference between a strong, healthy, young body and a weak, puny one. . . . New Orleans, La., *Weekly*.

Mrs. Lehman, wife of New York's Governor, in a published interview in the New York *Times*, stated that, "In order to make democracy work people must do more than talk about liberty and the pursuit of happiness."

As a matter of fact, there has been too much talk concerning the ideals of democracy and not enough practical application of democratic principles.

There is a growing tendency in America to squeeze colored citizens out of employment. That is contrary to democratic principles. It is silly to talk about the wonders of democracy while practicing discrimination against one group of Americans in the matter of jobs.—Philadelphia, Pa., *Tribune*.

The daily press sometimes regards as frontpage news the arrest of a colored person for the theft of a chicken or a watermelon.

But few papers last week printed on page 1 the story of the conviction of Bishop Hayward S. Ablewhite, white, formerly head of the Protestant Episcopal diocese of North Michigan.

He was given one to ten years for stealing a $4,000 choir fund and $69,000 in other monies belonging to his diocese. . . . Baltimore, Md., *Afro-American*.

Fooled once by "perfidious Albion," the Indians refuse to trust her any more.

Gandhi, India's great brown leader, has served notice on the British overlords that freedom for India must come before any cooperation to help England win the war against Germany.

The English say, in effect, "Let's call the whole thing off until the war is won. Then we'll grant your freedom."

The canny Indian leaders reply, in effect, "That's what you told us before. You lied then, so how do we know that we can trust you now?

India is becoming a sharper and longer thorn in John Bull's side. . . . Pittsburgh, Pa., *Courier*.

The disappearance of Lloyd Gaines, and the futility of all efforts thus far to find the young man, throw into bold relief once again the Negroes' struggle for equal educational facilities in the South.

However, whether Gaines has been bribed, intimidated, or worse, should certainly have little permanent effect on the struggle for equal rights and social justice in connection with Negro education in the South. To the contrary, the harder the Southern states fight such a just cause, the more they uncover their naked prejudices and large scale dishonesty to all of the people who are sincerely devoted to justice and democracy for all people.

The struggle of the State of Missouri against an already rendered decision of the Supreme Court, and an obviously fair and just one, is already having its repercussions. In Kentucky, Tennessee and other Southern states, Negroes are already hammering upon the doors of graduate schools hitherto closed to them, with increasing persistence. . . . Louisville, Ky., *Defender*.

Women in politics are very much like colored people, in that they do not regard charitably those who are on the other side. In short, they are ruled by their emotions rather than their wits. . . . Cincinnati, O., *Union*.

Along the N.A.A.C.P. Battlefront

Federal Court Orders Equal Teachers' Salaries in Maryland County

The Negro teachers in Anne Arundel county, Md., must be paid the same salaries as white teachers doing the same work, it was ruled here November 22 by Judge W. Calvin Chesnut of the United States district court. Judge Chesnut signed an injunction restraining the Anne Arundel county board of education from paying lower salaries to colored teachers than to whites.

The decision represented a victory for Walter Mills, 31, principal of a five-teacher school at Camp Parole, Md., plaintiff in the case, who sought to have the county board of education restrained from paying him a salary less than white principals of the same experience and doing the same work, solely on the ground of color. Mills' salary is $1,050 per year, while white principals doing similar work receive $1,800 per year.

The decision means that Negro teachers in Anne Arundel county will receive approximately $45,000 more in their pay envelopes than they have heretofore.

Mills' case, which was waged by Thurgood Marshall, William H. Hastie, Leon Ransom, and W. A. C. Hughes, Jr., attorneys for the National Association for the Advancement of Colored People, represented a victory for the Maryland Teachers' Association, which has supported the fight financially together with the NAACP and other organizations.

In issuing the injunction Judge Chesnut said:

"As a result of consideration of this case I have reached the conclusion that the plaintiff is entitled to an injunction against the County Board of Education from discrimination in the fixing of his salary to the extent that it is based solely on race or color."

The NAACP has already won more than $100,000 in salary increases for Negro teachers in nine Maryland counties, all of whose education boards equalized Negro and white teacher salary scales in settlements obtained without court action.

Judge Chesnut's opinion is expected to affect not only the State of Maryland, but to have an important bearing upon the whole system of racial salary differentials now in force throughout the southern states.

At the same time, the NAACP officials warn that there is grave danger that the association will have to curtail its activities for equalization because of lack of funds.

"The public must know," said Walter White, NAACP secretary, "that these legal campaigns are costly. The association has been assisted by the state teachers' associations in the states where legal action is being undertaken, but in order to secure the widest benefit of these decisions, the association must have the financial and moral support of the public at large. What is being done in Maryland can be done in other states if we secure the money to carry on."

Anti-Lynching Bill Up in House, January 8

The Gavagan-Fish anti-lynching bill (H.R.-801), which is on the top of the Congress calendar, will be called up in the House of Representatives Monday, January 8, 1940.

The announcement of the date followed a conference held in New York in Representative Joseph Gavagan's office November 21. Those present at the conference included: Rep. Gavagan (D. of N. Y.), who has piloted the measure through several Congressional battles; Rep. Hamilton Fish (R. of N. Y.) who recently withdrew support from his own anti-lynching bill to back the Gavagan bill; Walter White, executive secretary of the NAACP; Arthur B. Spingarn, chief of the NAACP's national legal committee; and Thurgood Marshall, special legal counsel for the association.

At the conference it was agreed that Gavagan and Fish would lead the two-party campaign to get the bill passed in the House.

The NAACP has written to each of the 218 congressmen who signed the discharge petition which forced the bill out of committee and indirectly made possible its present preferred position on the House calendar, urging them to be in Washington on January 8 and on the floor of the House, and also to be present on each day thereafter to prevent opponents from attempting to kill the bill. A similar request was sent to all Congressmen who come from states where Negro citizens have the right to vote, but who did not sign the discharge petition.

The bill is being brought up on January 8, because under the rules of the House of Representatives the second and fourth Mondays of the month are the legislative days on which action on discharge petitions may be taken. January 8 is the second Monday of the month.

Pointing out that the fight to destroy this bill will be no less bitter than it was during the last session of Congress, officials of the association urged all members of NAACP branches throughout the country to visit their congressmen now at home and urge them to be on the floor of the House January 8, when the bill is scheduled to be brought up; to vote for the bill, and to stay on the floor until the bill is passed.

The association announcement made a similar appeal to organizations and individuals who have supported the bill in the past. This procedure is necessary in order to keep opponents from ganging up in the fight to kill the bill in the absence of supporters of the measure.

Southern Methodist U. Students Hear Mrs. Lampkin

Students of Southern Methodist university's school of religious education (white) in Dallas, Tex., turned out in full force to hear Mrs. Daisy E. Lampkin, field secretary of the National Association for the Advancement of Colored People, who spoke at the university November 17 on the organization's fight to win full citizenship rights for Negroes in the United States.

Following her speech, the students, many of whom will soon go out to pastor Methodist churches throughout the country, followed Mrs. Lampkin into a reception room to express gratitude for the frank and honest way in which she approached the question of Negroes' rights. Mrs. Lampkin discussed the anti-lynching bill, the campaign to erase educational inequalities between the races in America as it affects teachers and students, and larger cultural goals of the association.

FDR Asked to Name Negro to Federal Judiciary

President Roosevelt was urged to "continue breaking new ground by the appointment of one or more Negroes to full federal judgeships," in a letter sent to the Chief Executive November 17 by the National Association for the Advancement of Colored People.

Announcement of the letter was made following publication in the daily press of information to the effect that with the recent death of Supreme Court Justice Pierce Butler, the President now has six federal judgeships to which he may make appointments between now and the time when Congress convenes January 1.

Congressman O'Day Scores Apathy Toward Negro Rights

"American citizens who are rightly concerned about the loss of democratic rights in many countries abroad, will have to overcome their apathy toward the minority problem faced by the Negro citizen in this country if democracy is to be kept alive in the United States," Representative Caroline O'Day, of New York, told 100 persons here Sunday afternoon at Columbia university's Women's Faculty Club.

Mrs. O'Day was the principal speaker at a tea Sunday afternoon, October 22, New York City, given at the club by Mrs. Alfred Meyer, of 1225 Park Avenue.

"Unless," she said, "the fight is made to pass a federal anti-lynching bill, and to open up to the Negro opportunities for education and cultural advancement on a plane of equality with every other citizen, respect for democratic rights and democracy itself will wither away.

"It was recently brought to my attention," she said, "that the American woman and the Negro citizen represent two groups in our country whose struggles for equality of opportunity and recognition in all phases of American life, have been almost parallel and these two groups have made the greatest strides during the history of our country in the last hundred years."

Mrs. O'Day paid tribute to George Washington Carver, the Tuskegee scientist, who was an honor guest at the tea.

Walter White, executive secretary of the National Association for the Advancement of Colored People, who also spoke on the program, told the group that a recent investigation conducted by the association revealed that more than twenty unreported lynchings of Negroes have taken place in the State of Mississippi this year.

Houston Urged for Post on U. S. Supreme Court

Charles H. Houston, special counsel of the NAACP, has been suggested by the United Government Employes of Washington, D. C., and the Joint Council of Dining Car Employes of Chicago for the vacancy on the U. S. supreme court bench created by the death of Justice Pierce Butler.

Branch News

Alabama: The Birmingham branch of which S. L. Belle is president, held its harvest banquet October 5 in the main auditorium of the Masonic Temple. The six-point program of the association was presented and the speakers included Ethel Brewer, Robert Durr, Dr. Walter H. Maddox, E. Paul Jones and Dr. E. H. Jones.

RADIO SPEAKER

THE REV. GRANT REYNOLDS

Mr. Reynolds, president of the Cleveland, Ohio, branch was the speaker November 19 on the popular "Wings Over Jordan" coast-to-coast radio program on the CBS network

Arizona: The Phoenix branch, presided by Dr. R. B. Phillips, presented Dean William Pickens as speaker at the October 8 meeting.

Arkansas: The Oneida branch held its first membership drive recently. On October 29 there was presented to a very large group representing the low income farm families of the Arkansas Delta region, a program including Dr. M. S. Stuart, vice president of the Universal Life Insurance Company, and Judge Scipio A. Jones. Leon Frazier, president of the branch, presented the local program, Curtis A. Wood acted as master of ceremonies, and William Smith and Rev. A. D. Washington also took part in the activities. The branch has reported increased membership.

Colorado: Dean Pickens was the principal speaker at a mass meeting sponsored by the Pueblo branch on October 20 at the Bethlehem Baptist church.

Connecticut: A program of spirituals was presented by the Wings Over Jordan chorus under the auspices of the Hartford branch at Bushnell hall on October 14. Dr. Allen F. Jackson, president of the branch, recently took active part in the Negro Employment Campaign of Connecticut.

District of Columbia: The entire proceeds of the October 14 noon show of the Dunbar theater was arranged to go to the benefit of the Washington branch.

Illinois: Dean Pickens was guest speaker at a public meeting November 3 sponsored by the tri-city branch, including Rock Island, Moline and East Moline.

The annual membership drive of the Chicago branch which began November 6 was under the direction of E. Frederic Morrow. The formal opening of the drive was a dinner meeting at the Morris Eat Shop on November 7 given by the Women's Auxiliary. The drive goal has been set at $3,000, part of which is to be set aside as defense fund. The branch, presided over by I. W. Williams, handled over 800 cases during the year.

Indiana: The Hammond branch presented H. Theodore Tatum, Rev. Leroy R. Mitchell and Dr. D. A. Bethea as speakers at the October meeting.

Maryland: The Frederic branch recently considered the appeal to stay the death sentence of Martha Rose, convicted of murder.

A drive for funds for the construction of a Negro community center was launched at the October 16 meeting of the Cumberland branch. Plans for the campaign, whose goal is $1,500, call for it to be climaxed at Thanksgiving. The center will probably be constructed with WPA assistance.

Massachusetts: Mrs. Stella Thomas was elected president of the Springfield branch November 1, succeeding George C. Gordon who was president for ten years. Among speakers at the meeting were Mayor Putnam, D. M. McCauley and J. C. Clarkson.

Michigan: The Flint branch and the Flint Negro Recreational council presented Carter G. Woodson as speaker in the African Methodist church on November 6.

Missouri: Superintendent of Instruction Henry J. Gerling was the speaker at the St. Louis branch on October 8.

The Kansas City branch sponsored a mass meeting on October 16 at the First A. M. E. church, presenting Charles H. Houston as speaker.

New Jersey: At the October 21 meeting of the New Jersey Conference, held in Rahway, Dr. D. W. Anthony gave a resumé of the Cranbury case and mentioned further action that might be taken. It was proposed that the Conference sponsor a bill for introduction in the state legislature prohibiting farmers from exploiting labor from the South. Another proposition was advanced to have the conference take steps to have established a minimum wage law in New Jersey in order to curb the practice of transporting cheap labor from the South. Initial steps were taken to revive the state oratorical contests so successful in previous years.

The Bridgeton branch, on October 16, held an Interracial Good Will Hour program at the Mt. Zion A.M.E. church. Included on the program were addresses by Earl McCormick, George B. Murphy, Jr., of the national office, and W. A. Adams, and also musical selections. This eleven-month-old branch has a membership of 120 and is rapidly growing under the leadership of Rev. D. L. Ridout.

E. Frederic Morrow was guest speaker at the October 15 meeting of the Elizabeth branch.

A public meeting was held in the interest of the Cranbury case by the Jersey City branch. Mr. and Mrs. Preston were present and from that meeting $40 was raised. A drive is being planned for the

sale of Christmas Seals on December 12; Dean Pickens has been invited to speak.

The Rahway branch, of which John D. Madden is president, held a mass meeting on October 20, inviting as speakers Walter White, Dr. D. W. Anthony, Rev. J. W. P. Collier, Dr. C. T. Hill, Dr. J. C. McKelvie, Mrs. Grace Fenderson, Rev. E. P. Dixon, Mrs. Evelyn Burns and Ira Cromwell.

The Princeton branch held its October 22 meeting in the Witherspoon Presbyterian church. Plans were outlined to hold a local oratorical contest among the youth group in order to send a representative to the State Conference contest to be held in the spring of 1940. Frank H. Wimberley of Trenton, addressed the meeting on the recent Cranbury Case. The membership of the branch is now over 270.

New Mexico: The Albuquerque branch sponsored the appearance of Dean Pickens at the First Methodist church on October 16.

New York: The Rochester branch, Rev. Paul M. Schroeder presiding, closes its membership drive for 300 on November 27 with a dinner. Coincidental with opening of the drive, the city's first Negro directory, with a complete listing of Negro business, professions, organizations, and history of the Negro progress in Rochester, came off the press.

Pennsylvania: A mass meeting sponsored by the Media branch was held October 18 in the interest of the Mrs. Nona Bragg teachers' tenure case. The speakers were Thurgood Marshall, Allen R. Freelon, and Sarah Walsh. At the November 7 meeting annual elections were held and C. I. Moat was elected president, and Frederick Randolph, secretary. The campaign committee made a report of sixty additional members.

Rhode Island: The first annual regional conference of New England branches was held in Providence October 29, with delegates from Boston, Springfield, Pittsfield, New Bedford, Newport, Bridgeport, Hartford, Waterbury, Stamford and Worcester. A business session was held in the morning in Odd Fellows Hall, and a mass meeting in the afternoon in the Winter Street church, with Charles Houston and Reynold Costa as principal speakers. Special music was furnished by the Ebenezer Young People's choir and the Wadsworth Street A.M.E. Zion Church choir. Officers of the conference were J. G. LeCount, president, and A. H. Tavernier, secretary.

South Carolina: A state conference of branches in South Carolina was organized on November 10, at a meeting held at Benedict college, Columbia. Seven of the eight branches in the state were represented: Charleston, Cheraw, Columbia, Florence, Georgetown, Greenville and Sumpter. The Cheraw branch had the largest delegation present, led by Levi G. Byrd, organizer of the branch. Officers elected were: President, Dr. A. W. Wright, Cheraw; Vice President, Rev. H. D. Steward, Greenvile; Secretary, Mrs. M. B. Robinson, Cheraw; Assistant Secretary, Thomas J. Deas, Georgetown; Treasurer, J. W. Brawley, Charleston.

Texas: Dean Pickens spoke at Liberty hall under the auspices of the El Paso branch. The program also included music by the students of the Douglas high school.

The annual membership drive of the Houston branch opened October 23 with a public program at which Daisy E. Lampkin, field secretary, spoke. The drive was piloted by Dr. William Drake, and funds realized from the drive will augment the civil defense fund.

Virginia: Arrangements have been made by the Danville and Halifax county branches to reciprocate musical and literary programs in an effort to stimulate more public interest in the respective communities relative to the activities of the Association. In fulfillment of the plan, the Danville branch presented a program to the Halifax county branch on October 29, and the procedure will be reversed alternate months.

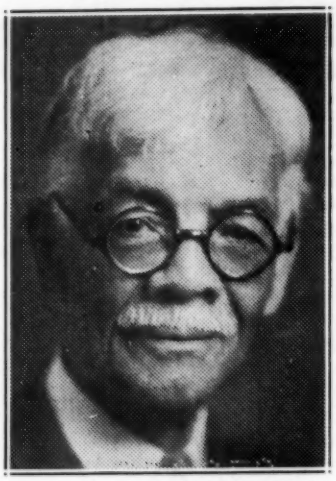
The Richmond branch has spent considerable time and effort in getting citizens to take advantage of their legal rights. The civic and legal committee is conducting a series of sectional meetings in the "Pay your poll tax, register and vote" drive. The branch is a part of a citizens committee, made up of representatives of white and colored organizations working for a housing authority in Richmond. Letters were sent to members of the city council in the effort to try to get them to override the Mayor's veto of the ordinance to set up the Housing Authority. The council sustained the Mayor's veto, but the organizations composing the citizens committee are mapping plans to get a new ordinance introduced into the council next fall.

Arizona: The Tucson branch recently took action in a case where a Negro man was arrested for rape of a nineteen-year-old hitch-hiker. An attorney was secured for him and he was released the second day.

Colorado: The Denver branch has reported a very successful season and its activities have been numerous. The program of the branch included emphasis on public meetings in order to publicize their deeds, and prominent speakers as Dr. N. C. McPherson and Dean Pickens were called upon to help. The branch was able to report a total of 428 members in the September account, indicating an energetic campaign on the part of T. G. Granberry, Corrine Lowry, Mrs. M. G. Shreyer, Mrs. Hattie Starr, Mrs. Mae Clouston and many others. Much encouragement was gained from the annual contribution of $100 by Senator and Mrs. Phipps, and a contribution of $50 from Miss Helen Bonfils. The Denver branch has also been active in the line of legal defense, and in addition, many complaints have been disposed of concerning discriminatory signs in restaurants, advertising property for sale and advertisements in grocery stores. Just before the closing of the general assembly of the state of Colorado, a joint resolution was passed by the House, the Senate concurring, in which the Congress of the U. S. was memorialized on behalf of the anti-lynching bill.

District of Columbia: The District Branch has been pleased to report an active season under the leadership of its energetic president, Dr. Herbert Marshall. Included among their activities have been a benefit performance at the Dunbar Theater, investigation into complaints concerning playgrounds, overemphasis of Negro criminality in the newspapers, occupational injustices in government buildings, and cases of police brutality. An active campaign has been going on against such brutality under the attention of the Legal committee. The branch has made an effort to never ignore a complaint and to investigate the possibility of any infringement upon the rights of colored people. A big job before the branch at present is to rally the Washingtonians to the support of the work on hand.

DIES



Courtesy Boston Guardian

BUTLER R. WILSON

Funeral services for Butler R. Wilson of Boston, Mass., who died at his son's residence, 13 Rutland Square, October 31, were held November 2 at the New Charles Street church, Roxbury.

The services, very largely attended, were conducted by Reverend O. W. Childers, pastor of the church. Many distinguished associates of the attorney, of both races, were in the gathering.

Surviving, besides the two sons and a daughter, a host of friends mourn the passing of Boston's well known citizen. Mr. Wilson was married to Miss Mary Evans of Ohio and to the couple five children were born, a daughter, Mrs. Marion Beasley, a son, Edward, are deceased.

Butler Roland Wilson was born in Greensboro, Ga. He was graduated from Atlanta university law school in 1884 and for fifty-five years he practiced law in Boston. For more than a dozen years, he was president of the Boston branch of the NAACP. Active in civic affairs, he was appointed in 1917 by Governor McCall to the board of appeals on fire insurance rates and held that position until his death. He was a charter member of the famous Boston Literary and Historical Association and its third president, following the late Hon. Archibald H. Grimke and the late Miss Maria L. Baldwin. He was active in having a monument erected on Boston Common in memory of Crispus Attucks and the other martyrs of the Boston Massacre. He was a first grand counselor of the Knights of Pythias and 33rd degree Mason and had served as supreme counselor of the Scottish Rite Lodges of America.

Mr. Wilson was 79. He is survived by two sons, Butler R. Wilson, Jr., Francis G. Wilson, and a daughter, Mrs. Lola Wilson.

Youth Council News

Youth Launch Seal Campaign

For the fourth consecutive year, the youth councils and college chapters of the Association are bending all efforts towards the annual Christmas Seal drive. Each year, by dint of cooperation and effort, they have been able to contribute a sizeable and increasing sum toward the grand total raised.

Some youth groups adopt novel methods of putting their drive over, such as sponsoring entertainments, admission to which is the purchase of a specified number of seals. Seal sales are held in schools, churches, clubs, drug, department and grocery stores, and in lobbies of theatres.

Already well over 200,000 seals are in distribution among the youth groups, and it is believed that last year's figure of $533.74 will be topped by a wide margin at the end of the drive. The newer councils in Seguin, Texas; Decatur, Illinois; Terre Haute, Indiana; Greenville, South Carolina; Swarthmore-Morton, Pa.; and Allen University, Columbia, S. C., are falling right in line with the older groups in Detroit, Michigan; Boston, Mass.; Springfield, Mass.; Cleveland and Columbus, Ohio; Philadelphia, Pa.; and Houston, Texas.

Rev. Robinson Visits Youth Groups

The first tour of youth councils and college chapters was made by Rev. James H. Robinson, acting youth director, recently. Starting at Lincoln University, Pa., Rev. Robinson spoke to chapel assemblies, afternoon and evening meetings and classes of students at Cheyney State Teachers College, Pa.; Morgan College, Baltimore, Md.; Coppin Normal School and Johns Hopkins University, Md.; Virginia State College, Ettrick, Va.; Virginia Union University, Richmond, Virginia; and youth councils at Philadelphia, Pa.; Baltimore, Md.; Richmond, Va.; and both senior branch and youth council at Danville, Va.

This tour proved to be of mutual interest and benefit to Rev. Robinson and the groups with which he came in contact giving, on the one hand, a clearer insight into the problems affecting local youth groups, and on the other hand, a deeper appreciation and sense of responsibility in regard to the national program of the Association.

College chapter organization committees were set up at Syracuse University, N. Y. and Virginia State College, and the reorganization of the Baltimore youth council and Lincoln college chapter was speeded up.

Rockford Aids Anderson

The newly formed Rockford, Illinois, youth council made the largest single contribution to date in behalf of William Anderson when it forwarded a check for $25.00 to the national office recently. This group, under its adviser, Dr. Josephine Jett Davis, is making rapid strides and placing itself well in front of many older councils. Miss Marie Benton is president of the Rockford group.

Terre Haute Secures Charter

The Terre Haute, Indiana, youth council was voted a charter at the November meeting of the board of directors. Included in its charter application fee was a contribution to the William Anderson Defense Fund.

Chicago Holds Training Trek

The second annual Training Trek, sponsored by the Chicago, Illinois, youth council, was held at the Good Shepherd Center recently. The program opened with a registration and fellowship period, outline of purpose of the Training Trek, discussion groups on Labor, Education, and Citizenship, recreation period, reports from discussion groups and question period, and closed with a buffet social. The recent Job Campaign was discussed, and plans for its continuance developed.

Persons responsible for the success of the undertaking were, Theries Lindsey, conference planning chairman; Wallace Nelson, contact chairman; James Guinn, president of the youth council; Mrs. Frances Taylor Moseley, adviser of the youth council; Sarah Merchant, Earl Clendenon, Laura Lucas, Wadsworth Fuller, Cathern Davis and Rose Brown.

Anderson Tag Day in Boston

On November 5, a city-wide Tag Day, under the direction of Miss Ethel Stewart, was inaugurated by the Boston, Mass. youth council in behalf of William Anderson. This was the first of three ventures planned in the interest of keeping democracy alive by helping to free Anderson.

About 50 young people were engaged in distributing thousands of tags throughout the city, and in Providence, R. I, where as yet there is no youth council. The Speakers Bureau was active in presenting the defense plea before religious, fraternal and civic organizations.

In conjunction with the defense plans, a voting education program was launched by Miss Gertrude Smith, chairman of the Education committee. A partial report of $10.00 was made to the national office. A report of the other two affairs, a mass meeting, with Dean William Pickens of the national staff as guest speaker, and a preholiday dance, together with the total amount of money raised will be carried in the next issue of THE CRISIS.

Staten Island Holds Concert

An interesting concert was given under the auspices of the Staten Island youth council at Shiloh A.M.E.Z. Church recently. The program, presided over by Miss Boothby Butts, included the singing by the audience of "Lift Ev'ry Voice and Sing"; invocation by Rev. Edward A. Carroll, pastor of the church; piano solos by Clara Reed, Doris Butts, Frances Jones and Frances Harris; readings by Samuel West, Audrey Nogsparks, Norma Wallen and Alice West; vocal solos by Betty May, Walter Tyler, and brief talks by N. F. Dujon, senior branch president; Rudolph West, youth council president; Rev. Omega Jones, of Passaic, N. J.; and J. B. Judkins, of Plainfield, N. J. Miss Cecil Hickerson was chairman of the arrangements committee, and Eleanor Roach and Thelma Jones ushered for the occasion.

Membership Drive at West Virginia State

The first meeting of the fall season of the West Virginia State college chapter was held on Sunday afternoon, October 29, and marked the opening of the annual membership drive. The goal this year has been set at 300 members.

About 100 persons were present to open the meeting with the N.A.A.C.P. Youth Challenge Song. The history and the achievements of the Association were cutlined by Philip Waring; a talk on the current program and objectives of the college chapter were given by Gloster Current, and an appeal for memberships was made by Fred Lockhart.

Tea was served after the meeting, with Helen Jones, entertainment chairman, pouring. Officers of the college chapter for 1939–40 are, James Austin, president; Philip Waring, vice-president; Fred Lockhart, membership chairman; Gloster Current, program chairman; Helen Jones, entertainment chairman, and Alphonso McDowell, treasurer.

Hongry Fire

(*Continued from page 362*)

They say they goin' to Miss Fannie's!"

"Miss Fannie's!! You let Vernice go to Miss Fannie's?"

"How I going to stop her from going to your wife's mother's house?"

"Aw go to hell!"

"Heah! Don't you curse me!"

Sam, already awake with the baby and on fire with a longing to fight the world—came into the room, too.

"What ails y'all? Quit yellin!"

Pa came out of the kitchen. "What the name of God is the matter with y'all? Heish!!"

"Jule's taken Vernice down to Miss Fannie's!!"

Pa cursed so long and loud that Ma rapped on the floor. "Pa!! Pa!!" her voice sounded as if she were ten stories away from them. "You a deacon! Pa, what's the trouble! I'm gonna come down."

Pa yelled back. "Heish, y'all!! Stay up there, Ma! I'll be up there!",

Everyone trailed Pa up into Ma's room.

"I'm gonna beat Jule for takin Vernice to Miss Fannies!" Artie shouted at the door.

"Is Vernice down there? Lawd!" Ma had to pant a while, but she fought to keep on talking. "Aint no sense to beatin' no wire, Artie! Jes' you go down and git the child!"

"I'm gettin ready to throw that Jule out on the sidewalk and set her trunk on top of her!"

"Aw, Pa, heish! You ain't gonna do nuthin of the sort! She could go room somewhere else and get 'round the child better then!"

"Well, I feels like blowin' her brains out 'cause she's the one what sent Luly on to her destruction! Luly never'd of thought 'bout leavin ef Jule hadn't put her up to it!

"Aw Sam! Don't talk no foolishness! You helped send Luly away your own self!"

"What!!"

"Yas!" Ma's voice rallied to a shout.

"I ain't never sent my lawful wife to no bed of sin!"

"Tain't whilst to argue with Ma, Sam! I'm the head of this house!"

Pa's thunder silenced the room.

"Well—I'm going to tell Jule what I thinks of her!" Margaret offered after a while.

"That'll just be bustin a hornet's nest." It was odd how Ma could silence the flood of pain long enough to silence each one of them.

"Y'all come on out of here!" Pa shouted at them all. "Ma got to be quiet. Come out!!!"

They herded out still yapping and snapping at each other the way people will do when they are wrought up, bewildered, set on—and cannot see a door or a window or even a crack to get out of their tight spot.

The thumping made Ma get out of bed this time. She was feeling for her slippers when the front door opened.

"Here's Jule! Here's Vernice!" Ma wanted to run downstairs in the instant between the sound of the door opening and its closing to hold Pa and the rest of them back in the kitchen.

The door closed.

Jule laughed and called out, "Artie," "Oh! honey! Artie?"

"Heigh, honey!" Artie's answer was slow.

"Artie! I left my little bag you gave me down to Ma's. You run on down there and get it for me! Some of Ma's friends'll be pickin' it up and I don't want to lose it—'cause you gave it to me!"

There followed a long quietness. Then Ma heard the door close again. Artie was going for his Jule's bag.

"What'cha sayin', Pa?" Jule's voice swaggered. She was in the kitchen now. "Gosh that ham sandwich looks good to me, old dad! Gimme a bite! Say, Sammy? Ma says to give your kid some arrowroot in milk."

Ma sat down heavily on the side of her bed.

All of them—every one of them—was scared of that gal!

They didn't dare say anything to Jule! And Jule—just like a fire—was burning holes into the lives of each one of them.

That Margaret would never make heaven. That Margaret had had more than a "cold" that time when she and Jule were drinking something in the kitchen.

Luly had turned to be a bad woman—and Jule had led her, had told her how to get out and to be one!

That gal was a fire—a hongry fire—burning up the house just like them Indian's arrows—burning that town.

And nobody had been able to jump on the house tops and stamp out the fire. It had taken a sudden rain from heaven to do that.

"God! What'll I do? Ef I could only see the reverend—I'd ask him! Vernice ain't never even come up stairs to see me yet!"

The thing that plunged and tore loose in Ma's left side pressed her back against the head of the bed. She wanted to scream out but she was too spent when she could get up again.

She kept talking to herself. "Ain't one of 'em left to be saved for the kingdom after this gal gets through! Not a one of 'em but Vernice and Johnny—and she been after them! God! I wisht there's some ways to stop her! Wisht there's some ways to stamp out her fire!"

Jule was laughing on the stairs. Pa was laughing with her. Margaret joined in and Sam said something. They all laughed louder.

"Well—night y'all! Guess I'll be ready to turn in time my Artie gets back," Jule announced.

"Yeah!" (That stupid Margaret!)

"Night, Jule!"—(Pa was *so foolish* sometime!)

"Night!" (Dirty thing! Answering so sure of herself)

Jule was walking up the steps. Jule was going by Ma's door.

"Aw Jule? Jule!"

"'Scuse me, Ma! You wake? What you want?"

"Ah—you get me a little water—will you? Got—got to take some medicine."

"Aw sure, Ma! where's the glass! This here? Whyn't you have a light in here?"

"I kin see all I want with the street lights!"

Ma fumbled under the table. "You get it, Jule? Thanks. Say Jule I got a little peach brandy here Miss Johnson brought me las' week. Don't you want a taste?"

"Aw thanks, Ma! I'll take the bottle in the room so's Artie can have some too. Thanks!"

"Oh, now Jule! I—I—I got some all poured out in here for you! You drink it right here! Then you take the bottle in the room for Artie, too! Wait'll I drop my sleep medicine!"

"Here! You aint sposed to take but ten drops of that, ain't you, Ma? You putting in too much, ain't you!"

"No! Thirty drops! Thirty-five!"

"Aw no! Wait'll I call Margaret—"

"Aw leave that gal downstairs! Leave them all down there—!! I ain't puttin' in too much—!! How you like that brandy? Drink it all up!! Good for you!"

Jule laughed her loudest! "You all right Ma! Well—I'll take the bottle—get ready for Artie! Gosh what did Sister Johnson put in that stuff? Got an awful kick! I feel kinder funny already!"

"Yeah, Jule? Have some more! Here——!!"

"Say—Ma! You're sposed to be a deaconess too, ain't you! Heh—Heh! Well—Good night!"

She went out, leaving Ma's door open. She went along the hall singing.

"Oh the dog jumped a rabbit.
Run him for one sol—id mile!
And the rabbit set down!....
The rabbit set down!
And hollered like a nat-chul chile!"

Ma called after her. "Say Jule?

Ain't that the piece where the rabbit run the dog? Ain't it?"

"Aw no, Ma! Ain't no rabbit never run no dog! You all right, Ma, but you ain't no jazz baby!"

"No! Well—I jes thought the rabbit might run the dawg this once!"

"Well—see you in the mornin', Ma!"

Ma could hear her humming around her room. She heard her open a drawer —close it. She heard Jule yawn. She heard her move a chair. She heard Jule yawning—yawning. Then she heard her lie down on the bed.

Ma listened.

There was no more humming.

There was no more yawning.

Ma listened.

There could not be any more humming. There could not be any more yawning—yawning—yawning.

Ma emptied the rest of the sleeping medicine in the glass.

Then she pulled the carpet back so that she could see the little square of light from the kitchen—where Pa and Margaret and Vernice were—where they all were.

Then she drank her share.

She wanted sleep. The fire slept.

It was out.

She could have peace now.

Harlem Crime

(*Continued from page 366*)

too, loses its real significance when approached as a "scandal."

2% for Rape

Prostitution is the only sex crime endemic to Harlem. Of 1,420 persons arrested in New York State in 1936 for rape, only 285—about 2%—were Negroes. Other forms of criminal, sexual behavior, aside from prostitution, are as unknown to Harlem as good housing.

A conversation with one Negro prostitute, while not typical of all, revealed in at least the one instance the role of economics. A young girl from North Carolina came to New York City in 1936. Unable to find work in a respected capacity, she sought domestic work. Here, her relations with her employer were not entirely moral, but at least raised her income. Finally, domestic work becoming odious, was forgotten, and another prostitute was created.

This girl's life may as well have been an indictment against her educational background as against the economic system. She had a sound liberal arts background, but no specific trade or training.

Another crime peculiar to Harlem is housebreaking. Every Harlem householder takes elaborate precautions to forestall illegal entry. Every Harlemite knows at least one neighbor whose dwelling has been robbed. Since Harlem is poor, the loot extracted is equally poor. Suits, portable articles of furniture, loose change, and jewelry are usually taken. Women's clothes, unless obviously costly, are almost inviolate as they have little resale value.

An apartment is most apt to be robbed between 10 A.M. and 4 P.M. on weekdays. Entry is generally effected by prying the lock loose from the door jamb or through a fire escape window. The marauders are usually teen aged youths who are no longer in school, but unemployed.

No skillful lock pickers have been developed. Entry is gained by forcing, not through the subtlety of lock picking. A pedestrian may be robbed of his coat and other belongings on a dark street. Acts of this nature are perpetrated by a group of youngsters like the housebreakers, but who are given to more direct means. The ages of these persons may also be slightly older than those of the housebreakers. When and if apprehended, they, too, are first offenders.

Because of the prevalence of crime in Harlem, about 10,000 of 34,000 arrests in Manhattan in 1930 involved Negro malefactors. Harlemite reactions to the crimes it commits against itself are more varied than the crimes. Here, as in the press, the divergent opinions discolor the true picture.

One large school of observers prefers to dismiss Harlem criminality as an indication of racial prejudice. To them, a Negro is arrested not because he snatched a purse, but because he is a Negro. This subjective attitude is not altogether indefensible. Certainly, the prejudice which influences all other phases of Negro life is not absent in the Police department. Moreover, there is good reason to believe that sentences meted to Negroes are either unnecessarily harsh or very lax. An attitude of indifference to Negro versus Negro crime has been in existence for many years. As a result, such offenders may get off easily. On the other hand, if the offended person be white, the Negro may expect maximum penalties. This is only one phase of a definite anti-Negro bias. It alone tends to give credence to the school of thought just cited.

Contrariwise is another school, equally subjective, which states in effect, "Negroes just won't do right." Obviously, this sentiment, almost an aphorism, is even less tenable. Harlem has not, in the accepted sense, produced a criminal class. Negroes are casual criminals who react spontaneously. Economics, housing, or lack of it, and all the other recently cited factors prevent us from "doing right." Certain neglected psychological factors, adjustment to the community, expression of self, and others to abstruse to be mentioned here, may tend to put Harlem in "the just won't do right" class.

The real reason for Harlem's high criminality rate lies somewhere in between the opposing schools of thought. I, personally, believe that when the undue economic stress upon the Negro is alleviated; that when he is given the same opportunities for self-expression as others; that, in short, when he is accepted as an integral part of American life, then and only then will the Negro cease to contribute disproportionately to crime rosters. Until then, all of us, white and black alike, must suffer from the criminality of America's Harlems.

The problems of juvenile delinquency will be treated by Mr. Carter in a forthcoming article.

"Gone With the Wind" Film Premiere December 15

The film "Gone With the Wind" taken from the lengthy novel of Civil War and Reconstruction days by Margaret Mitchell, is to have its world premiere in Atlanta, Ga., December 15, it has been announced.

The New York premiere will be December 19 simultaneously at the Capitol and Astor theatres. The picture will open in Boston, Mass., December 21 at the State and Orpheum theatres, and also on December 21, the film will open in Cincinnati, O.; Reading and Harrisburg, Pa.

The Pacific Coast opening will be December 28 at the Cathay Circle and United Artists theatres in Los Angeles.

These openings of "Gone With the Wind" are of great interest to colored people because the book from which the film is taken was judged by many critics to be full of anti-Negro propaganda.

In Hollywood during the filming of the story, it was freely predicted among colored people in Los Angeles that "Gone With the Wind" would be as bad as "The Birth of a Nation," if not worse.

Daily Hails Bousfield

The appointment of Dr. M. O. Bousfield to the board of education of Chicago, Ill., was hailed editorially by the Chicago *Daily News*, which declared:

"Dr. Bousfield's long record of civil and professional activities indicate a lively interest in community affairs and a capacity for public service. The school board of education offers a unique testing ground for such qualities."

Dr. Bousfield is the first colored person ever named to the Chicago school board.

Book Reviews

JAZZMEN, Edited by Frederick Ramsey, Jr. and Charles Edward Smith. Harcourt Brace and Company, $2.75. 342 pp. and index.

"Hot" record addicts, academic jitterbugs and the students of American folk music will welcome another good contribution to the growing number of books and essays on jazz music and its illustrious creators and exponents.

On the cover of the book is a picture of Louis (Satchmo') Armstrong in the familiar posture of "beatin' out one of dem good ole good ones." This is appropriate because it is suggestive of the contents therein and puts the reader in a mood to "go to town."

Editors Frederic Ramsey, Jr. and Charles Edward Smith, enlisted the aid of contributors William Russell and Stephen W. Smith to cover the fountain-source—New Orleans—of this virile music. All have written interestingly of the colorful environment that gave us the famed Buddy Bolden, Bunk Johnson, King Oliver, Louis Armstrong and Jack Laine. The human interest stories reported about these personalities are superb; again, an exposition is given of their technical contributions to jazz.

Chicago seems to be the number two place for jazzmen. E. Simms Campbell, William Russell, Edward J. Nichols, and Charles Edward Smith, ably describe the music and the men of jazz—Bix Beiderbecke, The Austin High School Gang, Jim Yancey and Pine Top Smith. There are interesting and enlightening accounts of Louis Armstrong, King Oliver and other New Orleans musicians, in the Windy City.

Wilder Hobson and Otis Furguson, who write of this music and its musicians in New York, overlooked the very fertile period before Duke Ellington and Fletcher Henderson, James Reese Europe, John Europe and members of the famous Clef Club, were definitely a part of jazz music. While their idiom was not as robust as that which emanated from New Orleans and Chicago, it might be considered a classical form of jazz. In Harlem, from about 1912 to the early '20's, pianists working in house rent parties, were playing piano in a style known as Parlor Social Time. James P. Johnson, in his piano role, "Carolina Shout," clearly exemplifies this style. Several well known pianists, Fats Waller, Lucky Roberts, show the influence of this type of music.

Among the other high spots in "JAZZMEN" are the chapters "Hot Collecting" and "Consider the Critics." The former is concerned with the early devotees of the fascinating hobby of collecting old recordings of bands and personalities in the earlier "Jazz Age." An appraisal of the leading critics is well done and offers one an education in the theoretical view of this element of American folk music.

The contributors and the editors have gone a long way in the direction of sincere and unbiased reporting. This, too, warrants recognition. Lastly I am inclined to ask for a companion to this informative and entertaining book which will apprise us of Negro and white composers and their work in jazz and its ramifications.

KENNETH LLOYD BRIGHT

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To Census Posts

Two colored persons were named to the Washington Staff of the Bureau of the Census in November by Roscoe Wright, the Bureau's Chief of Public Relations. They were Edward Lawson, Managing editor of OPPORTUNITY, Journal of Negro Life; and Mrs. Lois P. Brock of Denver, Colorado.

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Letters from Readers

On the NAACP and Dr. Johnson

To the Editor of The Crisis: The issues inherent in Dr. Johnson's letter and the editorial comment in reference to them are important in that they may be the beginnings of an objective evaluation of the methods of those organizations allegedly working for the civil rights of minority groups. It seems that only after such evaluation will the NAACP and other organizations with similar aims be able to modify their policies and meet effectively and efficiently the practical difficulties of the masses of a minority group.

In order to aid in such an appraisal and in response to the editorial request for readers' reactions to Dr. Johnson's letter I am writing this letter.

The need for an effective and genuinely influential organization among Negroes has long been a subject for conversations in numerous parlors. But it is quite rare to see a public recognition of this on the part of our existing organizations.

In outlining his concept of what such an organization should be, Dr. Johnson states that the NAACP "at present does not fill the bill because it lacks the wholehearted support of southern Negroes." He attributes this "to a lack of reality in the tactics of the organization." This statement, if not a fact, is certainly a belief which has wide circulation among a large number of young people with whom I have had an opportunity to talk. In a recent investigation of the general attitudes of young New York City Negroes, I interviewed over 50 young men from different socio-economic classes, between the ages of 17 and 21. One of the questions was concerned with their opinion of the effectiveness of the work of the NAACP. I found that not one of them believed the NAACP to be the type of organization which is capable of effecting any significant progress for the masses of Negroes. Their attitude ranged from ignorance through mild indifference and scepticism to rather definitely stated antagonisms. This result is of interest in that it gives some basis for the appreciation of Dr. Johnson's contention as well as an appraisal of the mass appeal of the NAACP itself. It is not my opinion that this result is any indication whatsoever of the value or success of the type of work in which the NAACP is engaged, but it is undoubtedly some indication of the attitude of young Negroes toward the organization as a whole. It is obvious that an organization which has as its purpose the progress of a minority group must have as its foundation at least a favorable attitude in the group which it purports to serve.

Dr. Johnson gave as another reason for not

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believing that the NAACP fills the bill of the type of organization which he believes necessary among Negroes the opinion ". . . that there has been too much reliance upon political activity and court decisions as keys to the Negroes' advancement." This, too, seems to be accurate observation. Political activity and court decisions, as important as their consequences might be for the ultimate advancement of a minority group, lack in themselves the appeal necessary to affect the attitude of the masses for which the benefits are intended. The support of the masses of any minority can only be gained when the policies and objectives of an organization working in their behalf are clearly defined and interpreted in terms which are meaningful in the light of their everyday struggles. The type of approach necessary for harnessing and directing the power of the masses toward clear socially desirable objectives with a minimum of wasted effort has not yet been presented by any of our minority leaders. One thing, however, is clear: a basic step in such a program must be intensive work directly with the masses on the basis of issues which affect their immediate interest.

In spite of the number of legal victories and a reasonably successful congressional lobby, in the final analysis it will depend entirely upon the attitude and understanding of the masses; their preparation to accept these benefits and determination to maintain them, whether these victories will be other than of academic interest and become merely excuses for the personal halo of success to adorn the heads of a few members of a Negro professional race strugglers. Then, too, experience has shown that in lieu of the advantages which were supposed to follow from hard won legal battles, the dominant group has always managed to find subterfuges quite as unsatisfactory as the original evil.

The more psychological aspects of minority problems have been long ignored by groups interested in the advancement of minority peoples. If we are to take a pragmatic view of minority struggles, it seems imperative that basic changes in attitude "must come before any real progress can be made in the south" or in the north for that matter. We seem to have ample proof of this in the irony of the existence of the 13th, 14th, and 15th amendments. Given intensive propaganda designed to change the attitudes of the masses of the minority and dominant groups, these amendments would in themselves be sufficient to make unnecessary the political and legal efforts which the NAACP has set as its major basis of attack.

In short, a decision must be made whether these organizations are going to exist for the polywog political maneuverings of the classes or for the practical advantages of the masses. It is easy to lose sight of the elemental fact that whatever gains are achieved by such organizations are for the ultimate benefit of large numbers of individuals, who though inarticulate in the higher councils of the respectable organizations, are the basic source from which the power for an effective political drive is derived. If they don't stem from the genuine support of the masses of people, then the efforts of the leaders of minority organizations can be merely meaningless, ineffective fronts.

New York City KENNETH B. CLARK

Red Caps Sign Agreement

The first agreement between the International Brotherhood of Red Caps and any southern railway terminal was signed in Memphis, Tenn., last month with the Memphis Union Terminal Company.

Covering rules and working conditions for the twenty-two employes, the agreement establishes seniority, hours of service, leaves of absence, grievance machinery, free transportation and many other improvements in working conditions and employer-employe relations.

Through the courtesy of Clarence Muse, well known movie star, the editor of THE CRISIS *was escorted through a movie set in Hollywood during a vacation auto trip to the Pacific Coast in September. The picture being filmed was one starring Bobby Breen. At the noon hour pause the above photograph was taken. Left to right: Mrs. Margaret Simms, editor of the colored page of the Jacksonville (Fla.) Journal; Mrs. Sara Dunston, New York; Mrs. Roy Wilkins; Bobby Breen; Roy Wilkins (behind Breen); Clarence Muse and Director Erle Kenton who was working despite a broken ankle*

French Island

(*Continued from page* 363)

that everyone but the customs officers and the French Line's motorboat knew of our arrival. After about an hour, we were finally rowed ashore in a small boat which had brought a message out to someone on the freighter.

In the little shack which bears the auspicious title *"Douane,"* or Customs House, we were informed that someone had gone in search of the inspector. In the meantime, our influential Guadeloupe friend casually suggested that we take a stroll across the street, get a drink, and then return for customs inspection. Imagine a similar concession on the part of the New York Port Authority!

One must leave the larger cities, like Martinique's Fort-de-France and Guadelope's Basse-Terre and Pointe-à-Pitre, for a real appreciation of the beauty of these islands. In the outlying districts one finds rich vegetation, bamboo, breadfruit, and banana trees, streams that gush warm from the mountainside, like the hot baths at Dolé (Guadeloupe), and friendly peasants who greet you with a disarming *"Bon-jou', mon ché."* Yes, it would be almost cruel to disrupt the peaceful, leisurely life of these people.

It should be remembered also that at least ninety per cent of the islanders are Negroid. Although they control but a small portion of Martiniquan and Guadeloupean wealth, they are educationally, politically, and to some extent, socially on a par with the whites. There are no Jim Crow schools for their sons to attend, no segregated churches—some of the Catholic churches have Negro priests. Their doctors, lawyers, and writers are sometimes the best in the colony. They remember that a black Guadeloupean Commandant, Mortenol, first Negro graduate of France's Ecole Polytechnique, was in charge of the anti-aircraft defense of Paris during the World War; that René Maran, a Martiniquan, won the highest literary prize in France in 1921, for his *Batouala;* or that Daniel Thaley is considered one of the better French poets of today.

"Cattle Cars" in U. S.

They talk about the plight of the American Negro in some parts of this country with sympathy, to be sure, and with reluctance to believe that lynchings are possible. Sometimes they have distorted ideas of conditions in the United States. One Martiniquan told me: "I should like very much to visit your country, but of course I could never agree to ride in a cattle car." The writer never succeeded in convincing him that Jim Crow trains were not cattle cars, and that they only saw service south of Washington, D. C. They realize that prejudice exists on the islands, but point out that it is of a more subtle and less obnoxious type. No white Guadeloupean or Martiniquan would marry a colored compatriot, but recently arrived Europeans sometimes do. Practically all social functions, except official receptions and the like, are closed to one race; there are clubs, which are supposedly lily white; but no legal discrimination exists, and prejudice seldom comes out into the open. Our occupation of Haiti, Ku Klux Klan, and Scottsboro case have not interpreted the complete picture of race relations in the United States, but have nevertheless been the most publicized features. Obviously, they have not been of a sort likely to induce French West Indians to welcome American control of their islands.

The Martiniquan and Guadeloupean feel an attachment for France that is little short of phenomenal. When Italian deputies staged their dramatic demonstration last year for annexation of Tunisia, Corsica, and Jibuti, irate islanders three thousand miles away paraded in front of stores operated by Italians, and were so adamant that several of the latter were officially advised that it might be wiser for them to leave the colony. Despite the certainty that the Munich settlement doubtless saved many of their own lives, the majority of the younger group regretted the reprieve and subsequent decline in French prestige. There is little doubt in my mind that France's creole detachments will be among the most enthusiastic of her defenders.

If Pan-American good will continues as the guiding objective of our Latin American policy, the United States can depend on the sincere friendship and admiration of Martinique and Guadeloupe. If, however, improbable though it now seems, Senator Lundeen's fallacious arguments should convince us that air bases and brutal conquest are more desirable than sympathy and understanding, let us not be astounded when Martiniquans and Guadeloupeans fail to greet us with cries of "Heil Hitler!"

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—Policies in force: 1,643,125
—Ordinary Insurance: $80,106,234
—Industrial Insurance: $181,961,766.63.
—Health and Accident Insurance: $26,895,069.37
—Employment: 8,150 Negroes
—Policies issued and Revived in 1936: $174,112,773.00
—Increased business, 1936: $65,645,466
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